قصة المسيح الدجال
ونزول عيسى عليه الصلاة و السلام و قتله إياه
على سياق رواية أبي أمامة رضي الله عنه مضافا إليه ما صح
عن غيره من الصحابة رضي الله عنهم

Antichrist (Maseeh Dajjaal) and Descending of Jesus

May peace be upon him!

by

Imam Naasir-Uddeen Al-Albaani

May Allah shower His mercy upon him!

Rendered by

Dr. Muhammad Shabbir Usmani



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Contents

Publisher's note 4

First Section **5**

Preface by the Writer

Reason behind compiling the Book

Second Section **41**

Here are the Texts of Abu Umamah's Hadith divided into clauses, the numbers of clauses reached up to 49, then its reference research.

The research references of its clauses, clause after clause in detail.

After that are the names of the Companions and the Tabi'een (the Followers), whose Ahaadith' clauses, I referred in the research work.

Hadith of Abi Umamah ﷺ with its references **42**

Research references of the Hadith **52**

Third Section

Research references of the Story's clauses **54**

Fourth section **141**

List of the narrators' names, from the Companions and Tabi'een (the followers) whose Ahaadith I have referred

Fifth Section **143**

The Story of the Fake Christ, Descending of Jesus (May peace and blessing be upon him) and his killing of the Fake Christ

According to the text of Abu Umamah's ﷺ narration. Added to it what is proved from other Companions

بسم الله الرحمان الرحيم

Publisher's note

All thanks due to Allah the Highest, free of all imperfections, who granted me the encouragement to publish this book. I invoke Allah *may He ﷻ accept my this small effort!* Some friends, time to time, kept suggesting that a detailed book in English language, about Dajjaal (Antichrist) should be published. Therefore a detailed book written by a great contemporary scholar of Hadith 'Sheikh Naasir-Uddeen Al-Albaani' was selected which is a unique book on this topic. *May Allah ﷻ make this book Sadaqah Jaariyah* (a continues charity) *for the author!*

Because the original book is in Arabic language, so I asked my learned friend 'Haafiz Muhammad Shabbir Usmani to render the book into English, who has done it with a great effort and interest. *May Allah bless him in his age, knowledge and to act accordingly!* I am very thankful to him. I also want to pay my thanks to sister Ghazala Gul and Dr Abdur-Rahman (a new Muslim), who did the proof reading of this and our other English books, despite their busy life. *May Allah reward them well!*

Lastly, I am also very grateful to the brothers who provided us their full help in preparing and completing the book. We tried our best to make the book perfect and beautiful, if there is still any deficiency, please, inform us about your views so that it may be looked at in the next addition. In Shaa Allah, we shall, in the near future, publish the book in Urdu language as well.

Your brother in Islam

Rizwanullah Badar

First Section

• Preface by the Writer

• Reason behind compiling the Book

إن الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَ نَسْتَعِيْنُهُ وَنَسْتَغْفِرُهُ وَ نَعُوْذُ بِاللّهِ مِنْ شُرُوْرِ أَنْفُسِنَا وَ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللّهُ ، فَلاَ مُضِلَّ لَهُ وَمَنْ يُضْلِلْ فَلاَ هَادِيَ لَهُ وَ أَشْهَدُ أَنْ لاَّ إِلَهَ إِلاَّ اللّهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ.

(All praise due to Allah. We praise Him and seek His help and forgiveness. We seek His protection against the mischief of our souls and the evil effects of our bad deeds. One whom Allah guides, none can lead him astray and one whom He misguides none can guide him. And I testify that there is none worthy of worship except Allah; He is One, without partner; and I testify that Muhammad (Sallallaahu-alayhi-wasallam) is His servant and Messenger.

يَا أَيُّهَا الَّذِيْنَ آمَنُواْ اتَّقُواْ اللَّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَ أَنْتُمْ مُّسْلِمُوْنَ

(آل عمران: 102).

'O you who believe! Fear Allah as He should be feared, and die not except as Muslims.'

يَا أَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيراً وَّ نِسَآءً وَاتَّقُواْ اللَّهَ الَّذِيْ تَسَآءَلُوْنَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيْباً.(النساء: 1)

'O People! Fear Your Lord who created you from a single person and created out of it his mate and scattered from them countless men and women. Fear Allah through whom you demand your rights; and be heedful of the wombs. For Allah ever watches over you.'

يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللَّهَ وَقُولُواْ قَوْلاً سَدِيداً. يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزاً عَظِيماً. (الأحزاب:70-71)

'O you who believe! Fear Allah and make your utterance straight so that He ﷻ may make your conduct whole and sound and forgive you your sins. He who obeys Allah ﷻ and His Messenger ﷺ has attained the great victory.) [Four Sunan, Imam Tirmidhi branded it sound Hadith]

أما بعد ، فإن أصدق الحديث كتاب الله ، و أحسن الهدي هدي محمدﷺ ، و شر الأمور محدثاتها ، و كل محدثة بدعة ، و كل بدعة ضلالة ، و كل ضلالة في النار.

Verily, the most true speech is the Book of Allah ﷻ and the best guidance is the guidance of Muhammadﷺ, and evil of the matters which are innovated, and every innovation is a Bid'ah (new introduced thing in the religion) and every Bid'ah is misguidance and every misguidance is in the Fire:

It never came to my attention that, one day; I would turn to reserve some time for the compilation of this sort of booklet. But when Allahﷻ the Blessed, the Almighty wants a work He ﷻ provides sources of it. It happened, in the beginning of Jamaadi al-Ula, 1393 of Migration, when I reached the Hadith of Abi Umamah Al-Bahili, investigating (the book):

(الفتح الكبير في ضم الزيادة إلى الجامع الصغير)

divided into (صحيح الجامع الصغير) و (ضعيف الجامع الصغير), in which (the Hadith of Abi Umamah) the Prophet ﷺ warned his people against Dajjaal, and heﷺ mentioned his signs that no prophet mentioned about before him ﷺ, and he ﷺ also mentioned that Jesus عليه السلام would kill him at Al-Ludd in Palestine and also mentioned other issues relevant to the Guided Christ and Misguided Christ. The status of investigation that I did in the two aforementioned books

demanded deep study of the chain of the indicated Hadith and a deep look into it. I found it as Weak, on which alone, the reliance was impossible, particularly in those matters that belong to belief. I made it clear in my first look at its extract that most of it is proven in the *Sahihayn* and in other books of *Sunnah* (Books of Hadith).

When it became so obvious, it was impossible that I would declare it Sahih (Correct) Hadith in general in that quick look; and to be written in the first book of the two aforementioned books, (صحيح الجامع الصغير); but it became very important to look deeply into all the paragraphs, even its wording too. And it also was important to find its supportive narrations in the books of Hadith, various Ahaadith are narrated regarding the issue which have near or far connection with Jesus عليه السلام and with the big Dajjaal (May Allah the Almighty curse him) or with both of them, and study of their chains through a detailed investigations in such a way as we have done in our two books:

1. سلسلة الأحاديث الصحيحة.
2. وسلسلة الأحاديث الضعيفة.

Until we end with its all or most definite authenticity, after that, according to the latest investigation, its whole or most part is reported as Sahih (Correct).

However I directed myself to the focus of studying the mentioned Hadith, clause for clause, even word for word. I began to mention strong Ahaadith, whatever narration way I found towards it, for the support of its every clause. I also mentioned all its references while discussing their chains as Sahih (Correct) or Dha'eef (Weak), searching for their supportive reports and narrations that would help us for keeping away from those clauses in which there was a possibility of weakness because of the chain through which the indicated Hadith of Abi Umamah was narrated.

After this deep study, it became clear to me that the Hadith with all its clauses except a little, is Correct, it is الصحيح لغيره and even most of it belongs to a Matwatir[1] type of Hadith. It's definitely proved by the Messenger of Allah ﷺ; and also proven what relates to the advent of blind Dajjaal, descending of Jesus عليه السلام from the heaven and his (Jesus) murdering him (Dajjaal).

It was almost natural that the Ahaadith, which I mentioned, for the information relating to Jesus عليه السلام and blind Dajaal, I would find more benefits and information in them which were not in the Hadith of Abi Umamah رضي الله عنه at all. Particularly, when the numbers of the Ahaadith is nearly thirty; narrated by more than twenty Companions, there is more than one way of narrating for a Hadith to report from them (Companions) and particularly, I have collected ten narrations for the Hadith of Abu Hurayrah رضي الله عنه alone, and sometimes there are more benefits and extra information in every way of reporting that were not in the other one.

For that reason, after completing the study of the Hadith, the study of its clauses and its indicated supporter Ahaadith, I have placed it (the Hadith) in my book (*Silsilah al-Ahaadith al-Sahihah)* under number 2457; actually a good thought appeared to me, it was searching for these indicated benefits, to place them at their appropriate places in the Hadith of Abi Umamah رضي الله عنه and to relate it with one context, as I have done in my book:

(حجة النبي صلى الله عليه وسلم كما رواها جابر رضي الله عنه)

Despite a basic difference between two Ahaadith; so the mentioned book was exclusively according to the narrations of Hadith of Jaabir رضي الله عنه alone other than all Companions. I searched for the narrations in its meaning (exclusively narrated by Jaabir

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[1] A Mutawatir Hadith is one which is reported by such a large number of people that they cannot be expected to agree upon a lie, all of them together. (Science of Hadith by Dr Suhaib Hasan)

ﷺ) and placed every correct addition at its appropriate place according to the context of Jaabir's Hadith reported by Muslim from Abu Ja'far Al-Baaqir.

But, the Hadith of Abi Umamahؓ, I have added in it what else is correct from the Companions (may Allah be pleased with them) and their number has reached up to twenty, as it was pointed out earlier.

These thoughts were always persuading me and I turned over them in my mind again and again, until it overwhelmed me and prepared me to go ahead for its research as a permanent work. When its importance became obvious to me and the peoples need for it in this excellent context, which is easy for all people to understand, despite their differences in cultures and status; it will bring close various benefits that vary in the Ahaadith, whose research and investigation is even not possible for specific people then how can the general public do such?!

The following issues encouraged me to undertake this work:

First issue: Many people who relate themselves to knowledge, even to the Call to Islam are doubtful in their faith of Jesusﷺ descending, and his murdering Dajjaal, in the Last time (before the Day of Judgement), until it came to my mind that many educated students of Al-Azhar University are among those who are in doubt, although they do not disbelieve in it. I knew that through my one to one discussion with some of them or looking at some of their verdicts about it and through some of their explanatory notes in some books.

A well known of those is Sheikh Muhammad Abduhu; he says, sometimes, it is an Ahaad[1] Hadith! This is because of his knowledge of Hadith. He is one of the most critical people of me among the contemporary scholars; sometimes he interprets the descending of Jesus and his rule, as overwhelming the people by his soul and the secret of his prophethood, and it is what will prevail from his teachings of love, affection and peace. Sayyad Rasheed Radha narrated it in his Tafseer (317/3) and rejected it saying:

"But the manifest and clear narrated Ahaadith relating to it (the issue) turn him down."

Sayyad Rasheed Radha also said:

"The people should say to those who do this misinterpretation: these Ahaadith are narrated as meanings (of Hadith not the exact wording) like many other Ahaadith, and the narrator who narrates Hadith as meaning, he will narrate what he understands. Once Muhammad Abduhu was asked about the Fake Christ and that Jesus would kill him? He said: Dajjaal is a term for wickedness, falseness and the evils, which will be removed away by establishing the Islamic law in the land.

It is strange that a fake prophet named Mirza Ghulam Ahmad al-Qadyaani from India has already done this misinterpretation before him. He has mentioned many times in his books and magazines his wrong interpretation of many Qur'aanic verses, which is similar to this interpretation. He distorts the Qur'aanic verses and interprets them wrongly to prove his false prophethood, as his interpretation for the Divine statement regarding Jesus ﷺ:

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[1] A Hadith Ahaad is one, which is narrated by people whose number does not reach that of the Mutawatir case. (Science of Hadith by Dr Suhaib Hasan)

﴿ومبشرا برسول يأتي من بعد اسمه أحمد.﴾ (الصف 6)

"And a bringer of glad tidings of a Messenger to came after me, whose name shall be Ahamd." (Al-Saff:6)

He (Mirza) thought that by the Divine statement "Ahmad", he himself was meant. There are many other examples like this belong to him in his book *Ghayah al-Sakhaf* as Al-Sayyad Rasheed himself has said rejecting him in another place in his Tafseer (6/58), he said there in:

"He adopted the way of those who claimed to be Mahdi from the Iranian Shies like Al-Bahaa and Al-Baab, to explore the illusionary proofs from Qur'aan in favour of his prophet-hood; until he said about Surah Al-Fatihah (the Opening) that he has written a book *Ghayah al-Sakhaf*, he claimed that that was his miracle. He made it (al-Fatihah) as good news for his appearance, and that he was the Christ of that nation."

Al-Sayyad Rasheed said after it: "He has opened this strange door against this Ummah (Muslim People), from the doors of misinterpreting the Qur'aan, and this is a door of distorting its wordings from the meanings that are really meant to the strange interpretations which neither are similar to its correct meanings and nor are appropriate; these are the sacrilegious people from the Magi and their assistants who forged the teachings of the Secret Sect; then these teachings became common among many Sufies."

I say: what is a difference between the Qur'aanic misinterpretation of these *Baatiniyyah* (who claim for secret knowledge), the misinterpretation of Al-Qadiyaniyyah, Muhammad Abduhu and who follows him in this absolute misinterpretation of the Ahaadith of descending (of Jesus) and Dajjaal?! How did Al-Sayyad Rasheed (may Allah have mercy upon him) keep quiet; and made a new explanation for them

that the Ahaadith were narrated in meanings?! Oh! Does it mean that the correct narration narrated in meaning from the Companion will be rejected but not those, which are narrated from them as Mutawatir?!

For example: When it is narrated as Mutawatir from the Companions that the Prophet ﷺ forbade something like the meat of domestic donkeys, so this is narration in meaning definitely (not exact wording said by the Prophetﷺ), does it become necessary to reject the meaning they have reported it through one of the interpreting ways (narrated in meaning), and it will be meant that the prohibition is cancelled, and did not take place at all?! O Allah! Indeed, it is a manifest misguidance, we ask Allahﷻ, may Heﷻ save us from it!

Here is another example for you out of the many examples with which some of the contemporary writers from al-Azhar have been tested. Sheikh (Muhammad Faheem Abu Abiyyah) said in his annotation for *Nihaaya tul Bidayah wal Nihayyah* (1/71):

"Is Jesus عليه السلام still alive? Will he descend himself to the earth for the revival of Call towards Allah's religion? Or the descending of Jesusعليه السلام means the overcoming of the true religion and its new spread by the sincere hands that will work to escape the society from the evils and sins; these are two opinions! The group of the scholars adopted each one of the both opinions!

Here is what is said about Dajjaal: Is he someone, who is a body of flesh and blood, who will spread mischief, knock down the people and he will own the sources of enjoyment, fear and of making mischief, until Jesus عليه السلام will be appointed against him and he عليه السلام will kill him? Or it is a term used for the spread of evil and spread of the affliction, then there will be a blessed wind on the earth which is meant as Jesus عليه السلام, it will take him (Dajjaal) away and terminate him, and will bring

blessings, the way of justice and religious domination for the people?

(Ref: as mentioned before, P (148)

I say: This disruption of the Sunnah extracts and its misinterpretation will not suffice the man (al-Faheem) from Azhar, he adopted the way of Secret sacrilegious Sect for the interpretation; as Al-Sayyad Rasheed Radha himself has already mentioned. Even he is creating illusion for the readers that this disruption is opinion of some scholars! But, in reality, none of those who have knowledge of Hadith and Sunnah said it. Some *al-Khawarij and Mu'tazilah* had the following views. Al-Qadhi Ayaadh said:

"These Ahaadith are proof in favour of the people of Sunnah for the existence of Dajjaal that he is a particular person with whom Allah will put His creation in trial, and give him control over things; like to make alive the dead whom he will kill (See clause 17, 18 in Hadith of Umamah, and 18^{th} context in the fifth section), appearance of greenery, rivers, heaven and hell, the treasures of the earth will accompany him, his order to the sky and there will be rainfall, and order to the earth to grow and it will grow, (clauses: 19, 21 of Hadith of Abi Umamah, 19 and 21 context in the fifth section), all will happen with the Will of Allah. After sometime he (Dajjaal) will become powerless. He will not have power to kill any person or to do anything else, his matter will become false, and Jesus عليه السلام the son of Mary will kill him. Some of the *al-Khawarij and al-mu'tazilah and al-Jahmiyyah* apposed it, denounced the existence of Dajjaal and rejected the Correct Ahaadith."

I say: It is exactly the same what this man (Al-Faheem) from Azhar and some of his teachers did following their earlier generation like *al-Khawarij and al-Mutazilah*, and in the latest *Al-Qadiniyyah*, as it has already passed, sometimes being

doubtful in the correction of Ahaadith that they are Ahaad as Sheikh Mahmood Shaltoot did in some of his papers following Sheikh Muhammad Abduhu as mentioned before and sometimes adopting the way of misinterpreting and disrupting as Al-Faheem did. Although he mentioned only two opinions without making any clear decision as his talk was already mentioned. He did it to create misunderstandings and distortions for the readers and to prepare them that they accept what will be preferred by him in the after. Listen to him what he is saying in his explanatory footnote about the following clause (12 Hadith of Abi Umamah and 14th context in the fifth section)":

يقرؤه كل مؤمن كاتب و غير كاتب.

"Every believer will read it (written phrase "كافر –disbeliever" between his eyes) whether he knows how to write or not."

(Al-Faheem says): "The scholars differed about this writing (the disbeliever): Will it be real writing or is an indication towards Dajjaal's leadership? And the meaning of reading in the text means that the believer soul will be inspired with its light and will see it as real without any doubt. Perhaps this interpretation is the closest and the soundest!"

This is how this man (Al-Faheem) said in favour of his preference in ignorance apposing the true text of Imam al-Navavi and others, Al-Hafiz (Ibn Hajr) said in Al-Fatah (13/85):

"Al-Navavi said: It is correct on which the Investigators are, that the mentioned writing will be real, Allah has made the writing a definite sign against the liar Dajjaal. Allah will make it clear for the believer and hidden for one whom He wants with wretchedness."

Al-Hafiz said: "Ayaadh narrated against it, that some said: It is meant metaphorically which indicates towards the appearing sign about him (Dajjaal). It is a weak opinion."

That man (Al-Faheem) did not consider that disrupted misinterpretation in favour of his preference, he tried even more to prove it definitely, after few pages, he said (P 118):

"The difference of what is narrated in the Ahaadith about the place of Dajjaal's appearance............. it indicates that what is **meant by Dajjaal is an indication towards his evil and his overcoming**..............!

This is what he said definitely in the beginning of his book (P 6):

"Then we agree with those who say that the appearance of Mahdi and descending of Jesus (may peace be upon them) are two signs for the overpowering of good over evil and Dajjaal is an indication towards the spread of bitter trials and privilege of misguidance for sometime......."!

I say: This man (al-Faheem), who is the head of Al-Azhar institute in Lebanon, as it is printed under his name on the front covering page of the book.

Really, he has behaved very wrongly, in his footnotes on the mentioned book, with its writer, with the book itself, on the other hand with the Prophetic Hadith too; which tell his absolute ignorance about it (Book). He declared the Correct Ahaadith as Weak because of his narrow mindedness for it (Hadith), to which none of the people of knowledge went before him, like Hadith about Al-Jasaasah; (See P 6, 96, 101 of Al-Faheem's mentioned book), while Muslim narrated it and Hadith about Al-Mahdi (P 37), he did not bother that the writer, 'Ibn Katheer' has declared some part of it as Sahih

(Correct) [P 42,43); even he declared another Hadith as definitely fabricated, while Muslim narrated in his Sahih (P 58-59)!

As for his bad behaviour towards the book and the writer; he put some his own headings in the original texts of the book without informing about it, some of them are against the way of the writer that he (Ibn Katheer) followed according the scholars of Hadith who believed in the texts relating to the signs of the Last Day without their explanation; and did not do as the innovators from Mu'tazilah and others did. This man (Al-Faheem) made clear in his indicated footnotes that he followed their way step to step. Here is an example of the heading that he added in the original text of the book (P 116):

"حديث يجب صرفه عن ظاهره إلى التأويل"

(A Hadith, it is necessary to interpret its apparent meaning into the Secret meaning.)

He put it before the Hadith of Muslim about Dajjaal's killing a believer and to make him alive, (See clause 17-18 of Abu Umamah's Hadith)

Another heading he wrote for the narrated Ahaadith about Ibn Sayyaad, even some of them are in Bukhaari! He said (writing a heading) (P 104):

"مرويات مرفوضة؛ لأنها لا تصدق عقلا ، و ليس بمعقول صدورها عن الرسول عليه السلام"

(Rejected narrations, for the intellect does not certify them nor are understood by the intellect that they were said by the Messenger ﷺ - may peace be upon him.)

According to this man (Al-Faheem), as if the Messenger ﷺ was not able to talk about the unseen matters, and only the things would be accepted which are certified by the intellect, so

according to that belief in unseen, which is called certification, has no existence itself!!

He wrote (added) another heading about a Hadith in which the punishment for the photographers is mentioned (2/50):

"عذاب المصورين المجسمين يوم القيامة"!

(The punishment on the Day of Resurrection for those who draw statues.)!

Nevertheless, these are the headings, which he wrote (added) himself in the original text of the book; despite it is against the trust of knowledge, it informs about this man's (Al-Faheem's) ability in knowledge, and it is a material and moral loss for the publisher of the book because his mentioned footnotes have distorted the status of the book and has made it (the book) through these headings and footnotes another book which was not a book written by Al-Hafiz Ibn Katheer!

Would the privilege of this (Al-Faheem) over this book have stopped at this stage of oppression! He transgressed so much that he removed its so many texts and Ahaadith, he said clearly about it in the beginning of the book (P 5):

"Even we had to take away some of the narrations which the writer included in his book; because those narrations included the meaning that did not agree with the wisdom and did not suite the religion."!

The reader of his footnotes will find warning notes on many pages of the book that he has removed from here what he wanted without mentioning anything about the removed text; (he should have mention it), so that the reader would aware about it, as the trust requires it; this is the way if it is right to remove the text! For example, his statement about removing the text (2/285):

"We have removed from here some texts pieces, the modesty feel shame from it.........."!

And even stranger than that what I saw he took away four pages completely and left them white in the second volume! These are (P. 98, 99, 101, 102)!

By Allah! I have seen many different kinds of people who claim for knowledge in this time, but I did not see like this man (Al-Faheem) so daring, arrogant and boastful! If he were not like that; then tell me taking an oath by your Lord: how did he consider right for himself this disgraceful and disruptive action with the trust of knowledge in the book of Al-Hafiz Ibn Katheer as to add new headings in it, to remove its pages, to declare its Correct Ahaadith as Weak or to distort their meaning under the cover of interpretation and wisdom?!

I do not know –by Allah- how was the publisher of book deceived? He said in the preface:

"As for deep research and investigation; (we were granted encouragement-all thanks to Allah) Sheikh Muhammad Faheem Abu Abiyyah, who is one of the teachers of Al-Azhar Al-Shareef, took responsibility for it (research and investigation), and ....and..........and he spent his very grateful struggle that cleared the book from....... from linguistic mistakes and from many distortions in the mentioned names in it and the correction of many texts which were included in the book."!

It is strange-By Allah-that this man (Al-Faheem) should be complemented with these characteristics, there are hundreds of witnesses in the book that inform totally the opposite of what was said about him. He has corrupted several of its texts, was made countless linguistic mistakes and lot of distortions took

place on one page. The matter is that that the Saudi citizens have very good thinking regarding this kind of Azharies; it reminds me a common proverb:

إن البغاث بأرضنا يستنسر!

(Who lives in our neighbourhood becomes respectful because of us.)

So here are some examples for you, about which I know in the first volume of the book:

1. **(P 114):** "و ينزع جمة (كذا بالجيم و بالخفض) كل ذي جمة."

And the correct is:

حمة - بالحاء المهملة و تخفيف الميم -: السم(Sting poison)!

This mistake took place again from him on page (169), he wrote a footnote saying, with which is stressed that it was a mistake of knowledge:

الجمة (Al-Jummah) is the gathered hair at the forelock, perhaps the meaning of eradicating every female who has gathered hair at the forelock: The termination of the various hairstyles bunches which are tied up (at the forelocks) of the young attractive girls and the people of lusts....... no doubt the word "ذات جمة" took place in the Noble Hadith as an adjective of a hidden noun............" until end!

2. **After three lines on the mentioned page (114):**

"و تكون الأرض كعاثور الفضة"

He, the helpless explained it saying: "*Al-Athoor* means: Destruction in the land......"

While it is *kafathoor,* it means "dinning tray" it is also said that it means: 'a tray or glass made of gold or silver'

3. **On the following page (115):**

"و قد جرد أبو داؤد إسناده".

Its correct wording is "جَوَّدَ" (He declared as good).

4. **On page (117): "محمد بن عبد الله قهران" (Muhammad bin Abdullah Qahran).**

While correct is: "قهزاذ" (Qahzaz).

5. **On the same page (117):**

"فيشج. فيقول: خذوه و شجوه"!!

He explained it: الشج: الجرح في الوجه والرأس.!

(It means an injury in face and in head.)

The correct is: "فَيُشَبَّحُ......وَ شَبِّحُوْهُ"أي: مدوه على بطنه؛كما قال النووي.

(Stretch (make him to lie) him on his stomach) as Al-Navavi said.

6. **Page (133): مع المَرَدَة (With the rebels).**

   While correct is: "مع القِرَدَة" (With the monkeys).

7. **Page (142): موسى بن عبيدة اليزيدي (Musa bin Ubaydah al-Yazeedi).**

   Correct is: "الربذي" (Al-Rabdhee).

8. **Page (144): "لينزلن الدجال بحوْرَان"! (Dajjaal will descend at Hawran).**

   Correct is: "خُوْز" (Khooz); as in al-Musnad (2/319,337).

9. **Page (146): "من سمع من الدجال فلسنا منه"! (who will hear from Dajjaal, we will not from him).**

This mistake happened twice on the mentioned page, and he repeated it another time on page (154), which confirmed that it was his mistake not of the typist, that is why he did not correct it in the list of mistakes and correction.

And the correct Hadith is: "من سمع بالدجال فلينأ عنه" !

(Who will hear about Dajjaal he should keep away from him).

It shows that Al-Faheem could not read (فلينأ) properly, and he changed it into (فلسنا), and the following word (بالدجال) (about Dajjaal) changed into (من الدجال) (from Dajjaal) and (عنه) into (منه) !

10. Same page (154): "و أبو الدهماء , و اسمه فرقة بن بهير الدوي"! **(And Abu Al-Dah-maa, his name is Firqah bin Buhayr al-Davi).**

While correct is: "قِرْفَة العدوي" (Qirfah al-Adavi).

11. Page (154): "هشام عن دستواي" **(Hishaam from Dastwayi)!**
Correct is: "هشام الدستوائي" (Hishaam Al-Dastawa'iyy).

12. Page (180): "أبي إسحاق" **(Abi Is-haaq) and correct is:** "ابن إسحاق" **(Ibn Is-haaq).**

13. Page (202): "لا تنفع الهجرة ما دام العدو يقاتل" **(Migration will no benefit.........).**

Correct is: "لا تنقطع الهجرة........." (Migration will not come to an end....)

So think! How did he distort the meanings of Hadith and disrupted it through his extreme ignorance and pride?!

14. **Page (214):** "ابن قوتب" **(Ibn Qautib) and this narrator** never existed in the chain of narrators, while it is: "ابن قويد" (Ibn Quwayd); as in al-Musnad (2/442) and in others.
15. **The strangest disruption which I found that he brought a Hadith that was not even existing in the fabrications; he changes the Hadith in (2/58) saying:**

"في الحديث: آدموا طعامكم بذكره و بالصلاة ، و لا تقموه فتقسوا قلوبكم."!

He explained it saying: "The sweep of the dining table is: One should eat what is on it from food and should not leave anything out of it, and the curry of its bread is: to mix it with that which makes it easy to gulp down; and the Messenger ﷺ used to give advise his followers that the remembrance of Allah should be the curry of their food..............." upto of his exhaustive speech!

While the Hadith's wording is:

"أذيبوا طعامكم بذكر الله والصلاة , و لا تناموا عليه فتقسوا قلوبكم."

(Dissolve your food with Allah's remembrance and prayer, do not sleep after it otherwise your hearts will become hardened.)

So he changed word "أذيبوا" to "آدموا" and "و لا تناموا عليه" (do not sleep after it) to "و لا تقموه" (And do not sweep it away). Then based on it what he based for the complicated meaning!!

This is how all the people of Hadith narrated it, and likewise Al-Suyuti reported it *Al-Jaami al-Sagheer*, if he would consult it – as the beginner students do, without thinking about his status 'Head of the Institute' to know the base of Hadith, he would not have been involved in this sort of ugly disruption!

As for the status of Hadith narrated through the mentioned wording is fabricated as I have confirmed it in *Al-Ahaadith Al-Dha'eefah* (115). Think about the research ability of this man (Al-Faheem)! It is his duty to inform about the correct wording of the Hadith, and to inform about its fabrication; he brought a Hadith from himself, which had no base and then he explained it as he wanted!!!

However, the investigation of Al-Faheem for this book and his footnotes for it are alike these footnotes (we have pointed them out in the earlier pages). The fact is, he is not able to investigate a small booklet of the earlier scholar of knowledge, then how has he the ability to investigate a massive book of Al-Hafiz Ibn Katheer (Allah may have mercy upon him), to declare Weak Ahaadith as correct, and to brand Correct Ahaadith as Weak without abiding by any rules and regulations of the critics and of those who are well aware of justifying and disapproving a narrator?! He is on a degree of ignorance that never occurs in one's mind! What will a wise person say about a man who does not know the meaning of Prophet's statement relating to those who will enter paradise without resurrection!:

"لا يسترقون"

He says about it in his footnotes (2/66):

"They do not put their ears to spy on the people........... this action is named the sealing of the hearing?!

Al-Faheem the helpless did not know that the root of this verb is "الرقية" (incantation); the letter س (*Seen)* is not the real letter of the verb but it is added to create meaning of demand; and it is (يسترقون) not from "السرقة" (to steal) in which *Seen* is a real letter of the word!

We return to the real topic of the discussion, we say:

"These misinterpretations of the later scholars were the strongest of the reasons that encouraged me to present Hadith of Abu Umamah ﷺ in one context along with its added versions narrated by other Companions; so that the falsehood of these misinterpretations and their difference become clear for every wise person and to confirm the authentic Ahaadith. Those who misinterpret them they only want to keep away from these Ahaadith, to believe in them in a twisting way that creates illusion for the general people so that the misinterpretors believe in them; but the fact is, they disbelieve in the true reality and believe only in their words!

By Allah! To believe in these texts as metaphorical or the misinterpretation is a belief that is meaningless and will not suffice for anything before Allah.

I wish I knew! What is different among these scholars who referred themselves to Sunnah and among those who refused these Mutawatir texts relating the appearance of Dajjaal and the descending of Jesus ﷺ, his killing him (Dajjaal) and *Al-Baatinyyah* (those who claim for the secret meaning and also for the secret knowledge of religion) and among the misguided sects who believe in the texts of the Book and Sunnah while disrupting their explanation which, in fact, take to the disbelief at the end, like those who denounce the Mutawatir texts of Book and Sunnah relating to the believers seeing their Lord in the Hereafter, they interpret these texts in meaning of looking

at the favours of their Lord! As the Qaadiyaanies believe –in their thinking- in Divine statement:

"و لكن رسول الله و خاتم النبيين" (الأحزاب: 40)

(But he is the Messenger of Allahﷺ and the Seal of the Prophets.) [Ahzab:40]

They (Qaadiyaanies) say that the chain of prophet-hood is still there and many prophets will come after himﷺ, Mirza Ghulam Ahmad Al-Qaadiyaani is one of them! When you question them about this Qur'aanic verse; they will answer, we believe in it- as it is! But its meaning is not like that as the Muslims understand it! Its meaning is:

"و لكن خاتم النبيين" أي: زينتهم، كالخاتم زينة اللأصبع!

(But heﷺ is the beauty of the Prophets; like the finger ring is a beauty of the fingers).

Will their belief in the Quraanic verse benefit them in front of Allah when they have explained it against the true explanation?!

Likewise, I say: verily, the belief of these scholars in these Mutawater Ahaadith relating to the descending of Jesusﷺ and his killing the Dajjaal will not benefit them anything because of the misinterpretation, the metaphorical interpretation; for it is against of every scholar who is keeping away from desire after knowing the narrated texts about both of them (Dajjaal and Jesus).

Some of them adopt another way to keep away from (these true texts), which is not a way of metaphorical interpretation; it is a way of doubting in their definite proof considering them as Ahaadith Ahaad! Sheikh Mahmood Shaltoot is from them; a long time ago I read his answer about the life of Jesusعليه السلام in the heaven and also about his descending in the Last time; he was

publishing a magazine 'Al-Risaalah' at that time. I saw the strangest ignorance in it about the reality of narrated Ahaadith relating the descending of Jesus, from that was his consideration that all these Ahaadith rely upon Wahb bin Munabbih and Ka'ab bin Al-Ahbaar. I, myself, did not like it because my mind was empty from such type of claims and I said to myself: perhaps it is for some way of narration; but when Sheikh continued to exaggerate; then I began to search for the Ahaadith, about Jesus's descending, from the basic references books of Sunnah which narrated Ahaadith through their chain; like major six books and others. I collected to many Ahaadith about it, narrated through Mutawatir chains from more than forty Companions. I was surprised very much when I did not see anything narrated from Wahb and Ka'ab in these ways of narrating; there was not even a Weak chain among them (the narration searched by the writer)! Then I became sure that Sheikh (may Allah pardon him) has written, what has passed from his works, without consulting to anyone of the indicated books of Sunnah about the issue! I wrote a detailed booklet during those days in refutation of his verdicts, and I intended to send it to the magazine 'Al-Risaalah', but one of our learned writer colleagues who is very concerned about Egypt advised me not to send; at first they would not publish it because of its length and also because Sheikh Shaltoot was taking responsibility for criticism; particularly when the person was a none Egyptian and was not well known to them!

He said: If it is necessary then shorten it as much you can, and then send it to them, they may publish it in the Magazine, but I did not thing they would do so; and the same happened. I condensed it into one and a half page and sent it to them but it was not published!!

To refute these type of people in detail there is another field other than this, it will be sufficient regarding this issue that the scholars of Hadith and those who preserve it by memory are

agree about the Mutawatir Ahaadith relating to Dajjaal and the descending of Jesus ﷺ from the heaven; like Al-Hafiz Ibn Katheer[1], Ibn Hajr and others; even Imam Al-Shawkaani had compiled a booklet named:

"التوضيح في تواتر ما جاء في المنتظر و الدجال و المسيح"

[The explanation of the Mutawatir (narrations) came in awaiting of Dajjaal and Maseeh (Christ)]

When I wrote the present indicated booklet, I personally became sure about the Tawatur (frequency) of the Ahaadith about Dajjaal and Jesus ﷺ. The number of those narrations which I collected at that time exceeded forty, narrated from approximately forty Companions ﷺ, some of the narrations are within Correct conditions and most are reliable supportive narrations.

After that my certainty was again renewed through my study about the mentioned Hadith of Abu Umamah ﷺ in this on going Preface. Here are for you the names of the Companions who narrated the Hadith of Dajjaal, whose Ahaadith I have quoted in this study being aware that it would not cover all what was narrated regarding the issue, for all of the narrations were not fit to mention in this particular study (in the Preface):

1. Hishaam bin Aamir ﷺ.
2. Abdullah bin Mughaffal ﷺ.
3. Hudhayfah bin Al-Yamaan ﷺ.
4. Jaabir bin Abdullah رضي الله عنهما.
5. Abdullah bin Umar رضي الله عنهما.
6. Anas bin Maalik ﷺ
7. Abu Hurayrah ﷺ
8. Al-Nawwas bin Sam'aan ﷺ
9. Nufayr bin Maalik ﷺ

[1] Al-Nihayah by Ibn Katheer.

10. Aishah رضي الله عنها
11. Umm Salamah﵁
12. Some Companions of the Prophetﷺ
13. Ubaadah bin Al-Saamit﵁
14. Abdullah bin Abbaas رضي الله عنهما
15. Abu Bakrah Al-Thaqafi﵁
16. A man from the Companions of the Prophetﷺ
17. Safeenah freed slave of Allah's Messenger﵁
18. Abu Sa'eed Al-Khudri﵁
19. Fatimah daughter of Qays رضي الله عنها
20. Umm Shareek رضي الله عنها
21. Abdullah bin Masud﵁
22. Abdullah bin Amr﵁

Here are some other Companions from whom the Ahaadith of Dajjaal were narrated through the chains, there is no harm to take them as supportive narrations, they are:

23. Abu Umamah﵁
24. Sa'ad bin Abi Waqqaas﵁
25. Abdullah bin Maghnam﵁
26. Asma daughter of Yazeed al-Ansaariyyah رضي الله عنها
27. Mihjan bin Al-Adra'a﵁
28. Uthmaan bin Abi Al-Aas﵁
29. Samurah bin Jundub﵁
30. Mujamma bin Jaariyyah﵁
31. Asma daughter of Umays رضي الله عنها

Now here are the names of the companions who narrated the Hadith of Jesus﵇ descending:

1. Abdullah bin Mughaffal﵁
2. Abu Hurayrah﵁
3. Al-Nawwas bin Samaan﵁
4. Nufayr bin Maalik﵁
5. Aishah رضي الله عنها

6. Jaabir bin Abdullah رضي الله عنهما
7. Abu Hurayrah
8. Hudhayfah bin Usayd
9. Abdullah bin Amr

These are the names of other Companions from whom the Ahaadith relating to Jesus's descending are narrated through the chains, there is no harm to take them as supporters:

10. Abu Umamah Al-Baahili
11. Some Companions of Muhammad
12. Samurah
13. Hudhayfah
14. Mujamma bin Jaariyyah Al-Ansaari.

This is a quick presentation of the chains of the Ahaadith of Dajjaal, Hadith of Jesus and their narrators from the truthful and noble Companions, so that it becomes clear for every wise person that the Hadith is Mutawatir, and whoever is uncertain about it he is one of those who are in doubt about all the religion or he is on very little part of religion. This presentation (of Mutawatir) is the strongest presentation.

But what is the Mutawatir like Qur'aan and some Ahaadith, he denies them through the way of misinterpreting even through disrupting, and what does not reach the level the Tawatur (Frequency) it is in his target to deny it through the way of doubt in its proof of referring to the Prophet.

It appears that all who believe in the Islamic Religion are in danger with regards to their belief if they are not relying upon the way of the Scholars of Hadith in taking their religion, for they are the most knowledgeable among the people about what is proved and what is not from it, and they are the best of the people in knowing their (narrations) meanings and purposes, for they received all that from the Messenger of Allah

through the way of true knowledge except which there is no way to understand the religion and without it (the true way of Knowledge, the way of the scholars of Hadith) religion becomes followed by desire (according the people's thoughts). Nowadays it (taking religion according to one's thought) has become an incurable disease in the Islamic World and no one can gain success against it but the Helped Group about which the Messenger of Allah ﷺ gave glad tidings in many Mutawatir Ahaadith; and from it is:

«لا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ عَلَى مَنْ نَاوَاهُمْ حَتَّى يُقَاتِلَ آخِرُهُمُ الْمَسِيحَ الدَّجَّالَ»[1]

"A section of my people will continue to fight for the right and overcome their opponents until the last of them fights with the Antichrist."

I say: The reason we declared it as way of uncertain people because Umar ﷺ used harsh wording for the beliers of Dajjaal's reality and for the beliers of what is proved in the Correct Sunnah. Yoosuf bin Mihraan narrated from Ibn Abaas رضي الله عنهما, he said: I heard Umar bin al-Khataab ﷺ saying on the pulpit:

"سيكون فيكم قوم من هذه الأمة يكذبون بالرجم , و يكذبون بالدجال ، و يكذبون بطلوع الشمس من مغربها، و يكذبون بعذاب القبر ، و يكذبون بالشفاعة، و يكذبون بقوم يخرجون من النار بعد ما امتحشوا، فلئن أدركتهم لأقتلنهم قتل عاد و ثمود."

(There will be soon a sect among this nation who will deny stoning to death they will also deny the Dajjaal, rising of the sun in the west, the punishment of the grave, intercession (of the Prophet ﷺ on the Last Day) and will deny a nation which

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[1] Sisilah al-Ahaadith al-Sahihah (1959)

will be taken out from the Hell after they will be burnt like coals, if I find them I will kill them like the killing of Aad and Thamood.)
[Al-Dani narrated it in Al-Fitn (2/23) and Ahmad (1/23) with a shorten version, its chain is sound.]

Second reason behind compiling this booklet:

The general public and the specific people (scholars), but whom Allah wishes, do not talk often about the appearance of Dajjaal and descending of Jesus ﷺ; it is confirmed that narrated in (Zawa'id Musnad Ahmad, 4/72) from Rashid bin Sa'ad, he said: when Istakher was conquered a caller called 'be aware that Dajjaal has appeared'. He said: Sa'ab bin Jathamah met them, (the narrator) said, he (Al-Sa'ab) said: why are you saying this, I am informing you that I have heard the Messenger of Allah ﷺ saying:

لا يخرج الدجال حتى يذهل الناس عن ذكره، و حتى تترك الأئمة ذكره على المنابر [1]

(Dajjaal will not appear until the people will neglect talking about him, and until the Imams will abandon talking about him on the pulpits).

This narration is a witness against Imams of the mosques, who have abandoned talking about Dajjaal on the pulpits while they are the particular people so what about the general people?! If Allah the Blessed the Almighty has made a reason for everything by His Wisdom; I am not doubted in the reason of this negligence for talking about him, despite the

[1] Al-Hathami said in 'Majma al-Zawa'id' (7/335): Abdullah bin Ahmad narrated it through Baqiyyah on the authority of Safwan bin Amr, and it is Correct as Ibn Mu'een said, and the remained narrators are reliable. In another place he referred it to Imam Ahmad (7/351) that was a mistake.

Messenger's ﷺ taking serious notice of warning against his tribulations; as you will see it in the beginning of his story, it (the reason behind not to talk about Dajjaal) is a doubt of some particular people in narrated Ahaadith about Dajjaal; sometime in their proof and not to be narrated as Mutawaitr, as they think, and sometime because of misinterpreting them as mentioned before. It is obligatory upon the people of knowledge to discharge their duties, they should explain the Nation what the Messenger of Allah ﷺ has said about the bitter trials of Dajjaal and Jesus's killing him. They should adopt the same way of explanation that the Ummah (the Muslim nation) received from the Prophet ﷺ to whatever it belonged to, like Faith, Worship, Affairs, Ethics and others and beware it is a way of Prophetic Hadith. By the true explanation, they can overcome the mentioned reason and the people will start to talk about the Dajjaal and his bitter trials caused by him and then the people will grasp the sources to avoid these trials, nor will they be deceived through his misguidance and his distortions. The believer has not even the smallest doubt in what is reported from the Prophet ﷺ about his (Dajjaal's) information, because of knowledge that Allah ﷻ will judge his slave through whichever sort of trial He ﷻ wishes.

وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ. (القصص: 68)

"And your Lord creates whatever He wills and chooses, no choice have they (in any matter). Glorified be Allah and Exalted above all that they associate as partner." [Al-Qasas: 68].

When a believer knows that and believe in it; he seized the sources that protects him against the bitter trials of Dajjaal; and they are the followings:

1. Seeking Allah's refuge from his (Dajjaal's) tribulations, and to seek it frequently; particularly after the last Tashah-hud in the prayer. Allah's Messenger ﷺ said:

"إذا فرغ أحدكم من التشهد الآخر، فليستعذ بالله من أربع، يقول: اَللَّهُمَّ! إِنِّيْ أَعُوْذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَ مِنْ فِتْنَةِ الْمَحْيَا وَ الْمَمَاتِ، وَ مِنْ شَرِّ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ[1]."

When one of you completes the last Tashah-hud, he should seek Allah's refuge from four things saying: O Allah! Indeed, I seek refuge in You from the torment of Hell, from the affliction of life and death and from the evil of tribulation of the Antichrist.

It is proved in Sahihayn and in others from a group of Companions, Aishah رضي الله عنها is one of them that the Prophet ﷺ used to seek refuge from his afflictions. Even he ﷺ generally commanded for seeking refuge from his affliction; as narrated in Hadith of Zayd bin Thaabit, he said:

بَيْنَمَا النَّبِيُّ فِي حَائِطٍ لِبَنِي النَّجَّارِ، عَلَى بَغْلَةٍ لَهُ، وَنَحْنُ مَعَهُ، إِذْ حَادَتْ بِهِ فَكَادَتْ تُلْقِيهِ. وَإِذَا أَقْبُرٌ سِتَّةٌ أَوْ خَمْسَةٌ أَوْ أَرْبَعَةٌ فَقَالَ: مَنْ يَعْرِفُ أَصْحَابَ هَـذِهِ الأَقْبُرِ؟ فَقَالَ رَجُلٌ: أَنَا. قَالَ: «فَمَتَى مَاتَ هؤُلاَءِ؟» قَالَ: مَاتُوا فِي الإِشْرَاكِ (و في رواية: في الجاهلية).

فَقَالَ: «إِنَّ هذِهِ الأُمَّةَ تُبْتَلَى فِي قُبُورِهَا. فَلَوْلاَ أَنْ لاَ تَدَافَنُوا، لَدَعَوْتُ اللّهِ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعُ مِنْهُ». ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «تَعَوَّذُوا بِاللّهِ مِنْ عَذَابِ النَّارِ» قَالُوا: نَعُوذُ بِاللّهِ مِنْ عَذَابِ النَّارِ. فَقَالَ: «تَعَوَّذُوا بِاللّهِ مِنْ عَذَابِ الْقَبْرِ» قَالُوا: نَعُوذُ بِاللّهِ مِنْ عَذَابِ الْقَبْرِ. قَالَ:

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[1] Sifa-tus-Salah P. 199.

«تَعَوَّذُوا بِاللّهِ مِنَ الْفِتَنِ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ» قَالُوا: نَعُوذُ بِاللهِ مِنَ الْفِتَنِ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ. قَالَ: «تَعَوَّذُوا بِاللّهِ مِنْ فِتْنَةِ الدَّجَّالِ» قَالُوا: نَعُوذُ بِاللّهِ مِنْ فِتْنَةِ الدَّجَّالِ.

"The Prophet ﷺ was in a garden of Banu Najjaar while riding his pony, we were with him, it shied and he nearly fell off. He found four, five or six graves there. Heﷺ said: Which of you knows about those lying within the graves? Someone said: I do. Thereupon he (the Holy Prophet) said: In what state did they die? He said: They died as polytheists (in another narration is 'in the time of ignorance'). He said: These people are passing through the ordeal in the graves. If it were not for the fact that you would stop burying (your dead) in the graves if you heard the torment in the grave, which I hear, I should have certainly made you listen to it. Then turning his face towards us, he said: Seek refuge with Allah from the torment of Hell. They said: We seek refuge with Allah from the torment of Hell. He said: Seek refuge with Allah from the torment of the grave. They said: We seek refuge with Allah from the torment of the grave. He said: Seek refuge with Allah from turmoil, its visible and invisible (aspects). They said: We seek refuge with Allah from turmoil and its visible and invisible aspects. He said: Seek refuge with Allah from the turmoil of the Dajjaal. They said: We seek refuge Allah from the turmoil of the Dajjaal[1]."

2. Memorising the first ten verses of Surah Al-Kahf, heﷺ said:
«مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ (الْكَهْفِ)، عُصِمَ مِنَ (فتنة) الدَّجَّالِ».

[1] Narrated by Muslim (8/161) and by Ahmad (5/190).

"If anyone learns by heart the first ten verses of the Surah [al-Kahf], he will be protected from the [tribulation] of Dajjaal." Muslim and others narrated from Abu Al-Darda[1] ﷺ.

3. To keep away from him, and should not come to him, but if he knows in himself that he will not harm him because of his Lord's assurance, and because of the recognition of his signs told by the Prophet ﷺ, he said:

مَنْ سَمِعَ بالدَّجَّالِ فَلْيَنْأَ عَنْهُ، فَوَاللّه إنَّ الرَّجُلَ لَيَأْتِيهِ وَهُوَ يَحْسِبُ أنَّهُ مُؤْمِنٌ فَيَتْبَعُهُ مِمَّا يُبْعَثُ بِهِ مِنَ الشُّبُهَاتِ.

"Who will hear about Dajjaal he should avoid him, by Allah! Verily a man will come to him and will think him a believer and will follow him because of the resemblances he will sent with."

Ahmad and others narrated it from Imran bin Husayn[2].

4. To reside in Makkah and Madinah, for these both are Sacred and protected from him, he ﷺ said:

يَجِيءُ الدَّجَّالُ فَيَطَأُ الأَرْضَ إلا مَكَّةَ وَالمدينَةَ، فيأتي المدينَةَ فَيَجِدُ بِكُلِّ نَقْبٍ مِنْ نِقابِها صُفُوفاً مِنَ الملائكةِ.

"Dajjaal will come passing through the land but Makkah and Madinah, he will come to Madinah; and will find on every way of its ways rows of angels[3]." [Narrated by Bukhaari, Muslim and others from Anas bin Maalik ﷺ.

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[1] Muslim and others narrated it, in a narration of Muslim is 'the last part of Al-Kahf' it is Shaadh (Contradictory); as I confirmed it in 'Al-Sahihah' # 2651. Hadith of Al-Nawwas mentioned in the fifth clause-in the chapter references research for the Story and 14th clause of Abu Umamah's Haidth are supporter for the first narration.

[2] Referred in Al-Mishakah (5488) and Hanbal also narrated it in Al-Fitn (2/46)

[3] Narrated in 'Al-Sahihah' 2457.

Like both these cities are mosque Aqsa and Mount Toor in case of sanctity; it will come in the 24^{th} clause of (Section five).

Know! These sacred cities, Allah ﷻ has made them protected from Dajjaal for the one who will reside there in while he is a believer and is seizing what is ordained upon him of the rights and obligations by his Lord, but only living there (without performing righteousness) - it is far from the manners of a believer living there in- this kind of living there will not be a protection from him (Dajjaal), it will come in clause (25^{th} of Abu Umamah. 30^{th} in the fifth section) that when Dajjaal will come the Prophetic city of Madinah the angles will stop him from entering it; Madinah will shake with its dwellers three times, no male or female hypocrites will remain there but they will go out towards him.

These male and female hypocrites, sometime their hypocrisy is practical, their residing in Madinah will not protect them from Dajjaal but they go out to him and will become his followers like Jews and vice versa. Whoever will be there in from the true believers in their belief will be protected from his affliction; some of them will go out challenging him and will call in front of them: he is the Dajjaal about whom Allah's Messenger ﷺ used to inform us in his speech. It will come in the clause (31^{st} and section five).

So the success is with belief and good deeds, it is the greatest source of salvation, but to live in the Land of Migration (Madinah) and in others is a secondary source. Who does not seize the greatest source, his grasping the minor source will not benefit him. The Prophetﷺ has pointed out that for the one who asked himﷺ about the migration:

وَيحَك إنَّ شأنَ الهجرةِ شديد، فهل لكَ من إبلٍ؟ قال: نعم. قال: فهل تُؤَدي صدَقَتها؟ قال: نعم. قال: فاعملْ مِن وراءِ البحار، فإنَّ الله لن يَتِرَكَ مِن عملكَ شيئا.

“The migration is a quite difficult matter. Have you got some camels?" He replied in the affirmative. Then the Prophet said, "Do you give their Zakat?" He replied in the affirmative. Go on doing like this from beyond the seas, there is no doubt that Allah will not overlook any of your good deeds[1].”

What a good! Imam Maalik narrated in ‘Al-Mu’atta’ (2/235) from Yahya bin Sa’eed: “Abu'd-Darda wrote to Salman al-Farsi, "Come immediately to the holy land." Salman wrote back to him, "Land does not make anyone holy. One's deeds make him holy.”

Allah the Exalted said true:

وَقُلِ اعْمَلُواْ فَسَيَرَى اللّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ. (التوبة: 105)

“And say: "Work (righteousness): soon will Allah observe your work and His Messenger and the believers: soon you will be brought back to the knower of what is hidden and what is open: then He will show you the truth of all that you did." [Al-Tawbah: 105]

Today’s Muslims should not abandon to work for Islam and for establishing Islamic Government in the land awaiting for the appearance of Mahdi and the descending of Jesus(عليه السلام), being disappointed or considering it impossible before them (Mahdi and Jesus عليهما السلام! It is false thinking and a wrong disappointment, for Allah the Almighty and His Messenger(ﷺ) did not tell us that there would not be spread of Islam and its

[1] Narrated by Bukhaari (7/207), Muslim (6/28), Abu Dawood (1/388), Nisaa’ee (2/182) and Ahmad (3/64).

rule in the land but in their (both Mahdi and Jesus) times. It is proven that when the Muslims will seize the essential sources for establishing the Islamic Government it will be established. Allah ﷻ says:

إِنْ تَنْصُرُوْا اللّٰهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ. (محمد: 7)

"If you help (in the cause of) Allah, He will help you and make your foothold firm." (Muhammad:7)

وَلَيَنْصُرَنَّ اللّٰهُ مَنْ يَّنْصُرُهُ إِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ. (الحج: 40)

"Verily, Allah will help those who His (cause), indeed Allah is All Strong and All Mighty." (Al-Hajj:40)

This consideration (of appearance of Mahdi and Jesus) is the strongest reason, which incited some of the good teachers and contemporary writers to reject the Ahaadith of Al-Mahdi and Jesus عليهما السلام , while they are narrated frequently-Mutawatir, when they observed a lot of confused people who claimed to rely upon these narrations and they abandoned work for Islam, then the scholars made one of the most serious mistakes about it (the issue) in two ways:

1. They kept them (the People) in the same illusion saying that the origin of this issue is those mentioned Ahaadith (these Ahaadith are Ahaad) although did not deny the narrations.

2. They could not understand how could they cure the mentioned confusion and illusion of the People?

They could do that through proving the Ahaadith and declaring the misunderstandings as false. Their example is like the of those who denied the belief in Good and Bad Destiny, because some of the believers in it understood that to believe in it is an enforcement, which means man has no choice and no free will to do anything; when this false understanding took obvious place then they, the scholars, rushed to deny (the false view of

enforcement) along with that they denied the Destiny as well because of their illusion and of other's about the enforcement view of Destiny. They all got together in their mistake about the mentioned illusion of enforcement (that man has no choice), then they added another mistake while escaping from the first one and it was their rejection the Destiny itself. If they were not to join them in the enforcement understanding of Destiny they would not had rejected the Destiny totally.

It is exactly the same what some of the mentioned teachers and writer did; when they observed the Muslim's reliance, but few of them, upon the Ahaadith of Al-Mahdi and Jesusعليهما السلام they hastened to reject the Ahaadith so that they could avoid the people's mentioned reliance. But they could not do anything, because they were not able to avoid it on the one hand and on the other hand they were not on the right track of rejecting the True Ahaadith.

In fact, these disbelievers, who understand through these Ahaadith, which do not guide to the false reliance, for that reason they hasten to reject the narrations to escape from them. They have created two problems:

1. Error in understanding.
2. Disbelief in the Qur'aanic and Prophetic Text.

Although they know that the mentioned understanding is misguidance itself, to escape from that they denied the Texts through which they understood it. The general public is in an opposite state; they believed in the Texts relying upon the appearance of Al-Mahdi and Jesusعليهما السلام. So with both parties is guidance and misguidance. The truth is to take guidance from each group and to eliminate the misguidance that is with both parties; it is to believe in the Texts without this false understanding.

The example of both parties is like that of *Mu'tazilah* on one hand and like *Mushab-bihah* on other hand; the former

interpreted the Qur'aanic verses and Ahaadith, with regards to Allah's Attributes, wrongly; which took them to deny Allah's Attributes. Nothing incited them to do so but to escape from drawing parallel, in which the *Mushabi-bi-hah* involved. The fact is that the *Mutazilah* joined the *Mushabi-bi-hah* to understand drawing the parallel through the Qur'aanic verses related to the Attributes. But they separated from them denying of drawing the parallel, adopting the way of metaphorical misinterpreting, which is wrong as well. As for the *Mushabi-bi-hah,* they did not fall in this falsehood but they substantiated drawing the parallel (between humankind and The Creator). The truth is to take true opinions from both parties and to reject the false opinions of both parties. It is the view of proving every good attribute for Allah and to negate all that, which does not suit His Majesty. As Allah ﷻ said:

ليس كمثله شيء و هو السميع البصير. (الشورى: 11)

"There is nothing like unto Him, and He is the All-Hearer, the All-seer." (Al-Shoora:11)

Likewise, I say about the Ahaadith of descending Jesus(عليه السلام) and other; it is obligatory to believe in them and to reject all false thoughts created by the confused people regarding these narrations and to condemn those who abandon work and preparation which is enjoined for all the times and in all the places. That is why we say, we reconciled among the true opinions (to believe in the Qur'aanic and Prophetic Texts) of both groups and rejected their false views (to misinterpret the Texts). ALLAH IS THE HELPER!

Second Section

- Here are the Texts of Abu Umamah's Hadith divided into clauses, the numbers of clauses reached up to 49, then its reference research.
- The research references of its clauses, clause after clause in detail.
- After that are the names of the Companions and the Tabi'een (the Followers), whose Ahaadith' clauses, I referred in the research work.

حديث أبي أمامة رضي الله عنه مع تخريجه

Hadith of Abi Umamah ﷺ with its references

1. يا أيها الناس! إنَّها لَمْ تَكُنْ فِتْنَةٌ على وجه الأَرْضِ، مُنْذُ ذَرَأَ اللَّهُ ذُرِّيَّةَ آدَمَ، أَعْظَمَ مِنْ فِتْنَةِ الدَّجَّالِ.

O People! There has been no affliction greater that the affliction of Dajjaal on the earth since Allah ﷻ has created the off-spring of Adam.

2. وَإِنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيًّا إِلاَّ حَذَّرَ أُمَّتَهُ الدَّجَّالَ.

And Allah has not sent any Prophet but he warned his people against Dajjaal.

3. وَأَنَا آخِرُ الأَنْبِيَاءِ. وَأَنْتُمْ آخِرُ الأُمَمِ.

And I am the last of the prophets and you are the last of the nations.

4. وَهُوَ خَارِجٌ فِيكُمْ، لاَ مَحَالَةَ.

And he will obviously appear amongst you.

5. وَإِنْ يَخْرُجْ وَأَنَا بَيْنَ ظَهْرَانَيْكُمْ، فَأَنَا حَجِيجٌ لِكُلِّ مُسْلِمٍ. وَإِنْ يَخْرُجْ مِنْ بَعْدِي، فَكُلُّ امْرِئٍ حَجِيجُ نَفْسِهِ. وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ.

If he appears while I am among you, I will argue (dispute) on behalf of every Muslim and if he appears after me, every person himself should argue and Allah is my Helper to help every Muslim.

6. وَإِنَّهُ يَخْرُجُ مِنْ خَلَّةٍ بَيْنَ الشَّامِ وَالْعِرَاقِ. فَيَعِيثُ يَمِيناً وَيَعِيثُ شِمَالاً. يَا عِبَادَ اللَّهِ فَاثْبُتُوا.

He will appear from Khalla between Syria and Iraq and he will disorder the things in the right and the left. O Allah's servants, be steadfast!

7. فَإِنِّي سَأَصِفُهُ لَكُمْ صِفَةً لَمْ يَصِفْهَا إِيَّاهُ نَبِيٌّ قَبْلِي.

So verily I will describe to you a characteristic, which no Prophet before me has described.

8. إِنَّهُ يَبْدَأُ فَيَقُولُ: أَنَا نَبِيٌّ وَلاَ نَبِيَّ بَعْدِي.

He will begin saying: I am a prophet while there is no Prophet after me.

9. ثُمَّ يُثَنِّي فَيَقُولُ: أَنَا رَبُّكُمْ. وَلاَ تَرَوْنَ رَبَّكُمْ حَتَّى تَمُوتُوا.

Second time, he will say: I am your Lord; and you will not see your Lord until you die.

10. وَإِنَّهُ أَعْوَرُ. وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ.

He is one-eyed and verily your Lord is not one-eyed.

11. وَإِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ : كَافِرٌ.

It is written in between his two eyes: Kafir (Disbeliever).

12. يَقْرَأُهُ كُلُّ مُؤْمِنٍ، كَاتِبٍ أَوْ غَيْرِ كَاتِبٍ.

Every Muslim, whether he knows how to write or does not know, will read it.

13. وَإِنَّ مِنْ فِتْنَتِهِ أَنَّ مَعَهُ جَنَّةً وَنَاراً. فَنَارُهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ.

And of his affliction is that he will have with him the heaven and hell. In fact his hell is heaven and his heaven is hell.

14. فَمَنِ ابْتُلِيَ بِنَارِهِ، فَلْيَسْتَغِثْ بِاللهِ وَلْيَقْرَأْ فَوَاتِحَ (الْكَهْفِ).

Therefore, he who is tested with his fire, should seek Allah's help and should recite the early verses of Surah *Al-Kahf*.

15. فَتَكُونَ عَلَيْهِ بَرْداً وَسَلاَماً. كَمَا كَانَتِ النَّارُ عَلَى إِبْرَاهِيمَ.

Whereupon it would become cool and peaceful for him just as it became cool and peaceful for Ibraheem (عليه السلام).

16. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَقُولَ، لِأَعْرَابِي: أَ رَأَيْتَ إِنْ بَعَثْتُ لَكَ أَبَاكَ وَأُمَّكَ، أَتَشْهَدُ أَنِّي رَبُّكَ؟ فَيَقُولُ: نَعَمْ. فَيَتَمَثَّلُ لَهُ شَيْطَانَانِ فِي صُورَةِ أَبِيهِ وَأُمِّهِ. فَيَقُولَانِ: يَا بُنَيَّ اتَّبِعْهُ. فَإِنَّهُ رَبُّكَ.

And of his affliction is that he will say to a Bedouin: what do you think if I would raise alive your father and mother, would you then testify that I am your Lord? He will answer in positive. Then two devils will standup in the image of his father and mother, they will say, o little son follow him because he is your lord.

17. وَإِنْ مِنْ فِتْنَتِهِ أَنْ يُسَلَّطَ عَلَى نَفْسٍ وَاحِدَةٍ، فَيَقْتُلَهَا.

And of his affliction is that he will overcome a soul and kill him.

18. وَيَنْشُرَهَا بِالْمِنْشَارِ، حَتَّى يُلْقَى شِقَّتَيْنِ. ثُمَّ يَقُولُ: انْظُرُوا إِلَى عَبْدِي هَذَا. فَإِنِّي أَبْعَثُهُ الآنَ، ثُمَّ يَزْعُمُ أَنَّ لَهُ رَبًّا غَيْرِي. فَيَبْعَثُهُ اللَّهُ. وَيَقُولُ لَهُ الْخَبِيثُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّيَ اللَّهُ، وَأَنْتَ عَدُوُّ اللَّهِ. أَنْتَ الدَّجَّالُ. وَاللَّهِ مَا كُنْتُ قط أَشَدَّ بَصِيرَةً بِكَ مِنِّي الْيَوْمَ.

He will cut him with a saw until he will cut him into two pieces. Then he will say, look at this my servant. I will raise him alive just now, even he still believes that he has the other Lord than I. Allah will raise him alive and the wicked Dajjaal will say to him: Who is your Lord? He will say: my Lord is Allah and you are Allah's enemy and you are Dajjaal. By Allah! I had not been wiser about you than today.

19. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَأْمُرَ السَّمَاءَ أَنْ تُمْطِرَ فَتُمْطِرَ. وَيَأْمُرَ الأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ.

And of his affliction is that he would command the heaven to cause rain and the rain would fall, he would command the earth to grow, it will grow.

20. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَمُرَّ بِالْحَيِّ فَيُكَذِّبُونَهُ. فَلاَ تَبْقَى لَهُمْ سَائِمَةٌ إِلاَّ هَلَكَتْ.

From his affliction is that he will pass near by a tribe and they would belie him, then no grazing live-stock belonging to them would survive but will be ruined.

21. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَمُرَّ بِالْحَيِّ فَيُصَدِّقُونَهُ. فَيَأْمُرَ السَّمَاءَ أَنْ تُمْطِرَ فَتُمْطِرَ. وَيَأْمُرَ الأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ. حَتَّى تَرُوحَ مَوَاشِيهِمْ، مِنْ يَوْمِهِمْ ذَلِكَ، أَسْمَنَ مَا كَانَتْ وَأَعْظَمَهُ، وَأَمَدَّهُ خَوَاصِرَ، وَأَدَرَّهُ ضُرُوعاً.

His affliction is that he will pass near by a clan, these people will testify for him. He will command the heaven to cause rain and it will cause rain, he will command the earth to grow, it will grow (because of the new grown grass), until their cattle will come back in the evening of same day, fat and big, their hips being raised and their udders being full of milk.

22. وَإِنَّهُ لاَ يَبْقَى شَيْءٌ مِنَ الأَرْضِ إِلاَّ وَطِئَهُ وَظَهَرَ عَلَيْهِ. إِلاَّ مَكَّةَ وَالْمَدِينَةَ.

No place of the earth would be left but he would tread it and overcome it, except Makkah and Madinah.

23. لاَ يَأْتِيهِمَا مِنْ نَقْبٍ مِنْ نِقَابِهِمَا إِلاَّ لَقِيَتْهُ الْمَلاَئِكَةُ بِالسُّيُوفِ صَلْتَةً.

He would not enter them from any of its ways but the angels would encounter him with swords unshielded.

24. حَتَّى يَنْزِلَ عِنْدَ الظُّرَيْبِ الأَحْمَرِ، عِنْدَ مُنْقَطَعِ السَّبَخَةِ.

Until he will descend near a small red mountain near a salty swamp (barren land).

25. فَتَرْجُفُ الْمَدِينَةُ بِأَهْلِهَا ثَلاَثَ رَجَفَاتٍ. فَلاَ يَبْقَى مُنَافِقٌ وَلاَ مُنَافِقَةٌ إِلاَّ خَرَجَ إِلَيْهِ.

Madinah will quake three times with its people and no male and female hypocrite would remain but go out to him.

26. فَتَنْفِي الْخَبَثَ مِنْهَا كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ.

So it (Madinah) will remove its impurity out of it as a furnace remove the rust of iron.

27. وَيُدْعَى ذَلِكَ الْيَوْمُ يَوْمَ الْخَلاَصِ.

This day will be called the day of purity and salvation.

28. فَقَالَتْ أُمُّ شَرِيكٍ بِنْتُ أَبِي الْعَكَرِ: يَا رَسُولَ اللهِ فَأَيْنَ الْعَرَبُ يَوْمَئِذٍ؟ قَالَ: «هُمْ يَوْمَئِذٍ قَلِيلٌ.

Umm Shreek, the daughter of Abi Al-Akr said: O Allah's Messenger ﷺ! Where will be the Arabs on that day? He ﷺ answered: they would be few on that day.

29. وَجُلُّهُمْ بِبَيْتِ الْمَقْدِسِ.

And the majority of them would be at Bayt al-Maqdas.

30. وَإِمَامُهُمْ رَجُلٌ صَالِحٌ.

A righteous person will be their Imam.

31. فَبَيْنَمَا إِمَامُهُمْ قَدْ تَقَدَّمَ يُصَلِّي بِهِمُ الصُّبْحَ، إِذْ نَزَلَ عَلَيْهِمْ عِيسى بْنُ مَرْيَمَ الصُّبْحَ. فَرَجَعَ ذَلِكَ الإِمَامُ يَنْكُصُ، يَمْشِي الْقَهْقَرَى، لِيَتَقَدَّمَ عِيسى. فَيَضَعُ عِيسى يَدَهُ بَيْنَ كَتِفَيْهِ ثُمَّ يَقُولُ لَهُ: تَقَدَّمْ فَصَلِّ. فَإِنَّهَا لَكَ أُقِيمَتْ. فَيُصَلِّي بِهِمْ إِمَامُهُمْ.

When their Imam would come forward to lead them in the morning prayer, Jesus عليه السلام the son of Mary would descend upon them in the morning. Whereupon, the Imam would walk backward so that Jesus عليه السلام should come forward. But he would

place his hand in between his (Imam's) shoulder, then he (Jesus) will say: go forward and lead the prayer for it has been established for you (the Iqaamah has been pronounced for you). He (the Imam) would lead them as their Imam.

32. فَإِذَا انْصَرَفَ، قَالَ عِيسى عَلَيْهِ السَّلاَمُ: افْتَحُوا الْبَابَ. فَيُفْتَحُ، وَوَرَاءَهُ الدَّجَّالُ

When he would conclude the prayer, Jesus ﷺ would say: open the door, it will be opened and behind it would be Dajjaal.

33. مَعَهُ سَبْعُونَ أَلْفِ يَهُودِيَ. كُلُّهُمْ ذُو سَيْفٍ مُحَلًّى وَسَاجٍ.

Seventy thousands Jews would be accompanying him, all of them would have a decorated sword with green shawl.

34. فَإِذَا نَظَرَ إِلَيْهِ الدَّجَّالُ ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ.

When Dajjaal will see him, he would melt just as salt is dissolved in water.

35. وَيَنْطَلِقُ هَارِباً. وَيَقُولُ عِيسى عَلَيْهِ السَّلاَمُ: إِنَّ لِي فِيكَ ضَرْبَةً لَنْ تَسْبِقَنِي بِهَا.

He would run away and Jesus ﷺ would say: I have only one strike for you by which you would not escape from me.

36. فَيُدْرِكُهُ عِنْدَ بَابِ اللُّدِّ الشَّرْقِيِّ فَيَقْتُلُهُ.

He would find him near the Baab Al-Ludd in the east and kill him.

37. فَيَهْزِمُ اللَّهُ الْيَهُودَ، فَلاَ يَبْقَى شَيْءٌ مِمَّا خَلَقَ اللَّهُ يَتَوَارَى بِهِ يَهُودِيٌّ إِلاَّ أَنْطَقَ اللَّهُ ذلِكَ الشَّيْءَ، لاَ حَجَرَ وَلاَ شَجَرَ وَلاَ حَائِطَ وَلاَ

دَابَّةَ –إلاَّ الْغَرْقَدَةَ[1]، فَإِنَّهَا مِنْ شَجَرِهِمْ، لاَ تَنْطِقُ إلاَّ قَالَ: يَا عَبْدَ اللَّهِ الْمُسْلِمَ! هذَا يَهُودِيٌّ. فَتَعَالَ اقْتُلْهُ.

Thus Allah ﷻ will defeat the Jews and there would be left nothing that Allah has created with which a Jew would hide himself but Allah ﷻ will make that thing to speak: neither a stone nor a tree, neither a wall nor a beast but a tree called Al-Gharqadah[2]. So it is one of their tree and would not speak out (about Jews while other every thing will) say: O Allah's Muslim servant! Here is a Jew, come and kill him.

38. وَ إِنَّ أَيَّامَهُ أَرْبَعُوْنَ سَنَةً.

His (Dajjaal) time is for forty years.

39. اَلسَّنَةُ كَنِصْفِ السَّنَةِ، وَ السَّنَةُ كَالشَّهْرِ، وَ الشَّهْرُ كَالْجُمُعَةِ.

One year will be like half of a year, and a year like a month and a month like a week.

40. وَ آخِرُ أَيَّامِهِ كَالشَّرَرَةِ.

And his last days will like embers (that will be extinguished very soon).

41. يُصْبِحُ أَحَدُكُمْ عَلَى بَابِ الْمَدِيْنَةِ، فَلاَ يَبْلُغُ بَابَهاَ الْآخِرَ حَتَّى يُمْسِيَ.

One of you will have morning at a gate of Madinah and he will not reach its other gate until it is evening.

42. فَقِيْلَ لَهُ: كَيْفَ نُصَلِّيْ فِيْ تِلْكَ الْأَيَّامِ الْقِصَارِ؟ قَالَ: تَقْدِرُوْنَ فِيْهَا الصَّلَاةَ كَمَا تَقْدِرُوْنَهَا فِيْ هَذِهِ الْأَيَّامِ الطِّوَالِ، ثُمَّ صَلُّوْا.

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[1] غَرْقَدٌ: بفتح أوله، وسكون ثانيه، وقاف مفتوحة ثم دال، وهو نبتٌ وهو كبار العوسج وبه سمّي بقيع الغرقد: مقبرة أهل المدينة.(معجم البلدان)

[2] Gharqad is a thorny try tree, in these days it is found frequently in Jerusalem.

It was said to him (the Prophet): how should we offer prayer during these short days? Heﷺ said: make an assessment of prayer times during those days as you do in these long days and then offer prayer.

43. فَيَكُوْنُ عِيْسَى ابنُ مريم عليه السلام فِيْ أُمَّتِيْ حَكَمًا عَدْلًا، وَ إِمَامًا مُقْسِطًا، يَدُقُّ الصَّلِيْبَ، وَ يَذْبَحُ الْخِنْزِيْرَ، وَ يَضَعُ الْجِزْيَةَ، وَ يَتْرُكُ الصَّدَقَةَ، فَلاَ يُسْعَى عَلَى شَاةٍ وَ لاَ بَعِيْرٍ، وَ تُرْفَعُ الشَّحْنَاءُ و التَّبَاغُضُ، وَ تُنْزَعُ حُمَةَ كُلِّ ذَاتِ حُمَةٍ، حَتَّى يُدْخِلَ الْوَلِيْدُ يَدَهُ فِيْ الْحَيَّةِ فَلاَ تَضُرُّهُ.

After that Jesus the son of Mary will be a just ruler and a just judge in my people. He will break the Cross, kill the swine, implement Jizyah (Tax on the non-Muslim for their security), abandon the collection of Zakah, a collector will not be sent to collect on sheep and camel, abhorrence and mutual hatred will be lifted, and the sting poison of every stinging insect would be snatched until a baby would enter his finger in snake's mouth but it would not harm him.

44. وَ تَفِرُّ الْوَلِيْدَةُ الْأَسَدَ فَلاَ يَضُرُّهَا، وَيَكُوْنَ الذِّئْبُ فِي الْغَنَمِ كَأَنَّهُ كَلْبُهَا.

And a baby girl will run away from lion but it will not harm her, and wolf among the sheep would be like their dog.

45. وَ تَمْلَأُ الْأَرْضُ مِنَ السِّلْمِ كَمَا يَمْلَأُ الْإِنَاءُ مِنَ الْمَاءِ ، وَ تَكُوْنُ الْكَلِمَةُ وَاحِدَةً، فَلاَ يُعْبَدُ إِلا اللهُ، وَ تَضَعُ الْحَرْبُ أَوْزَارَهَا، وَ تُسْلَبُ قُرَيْشٌ مُلْكَهَا، وَتَكُوْنُ الْأَرْضُ كَفَاثُوْرِ الْفِضَّةِ تُنْبِتُ نَبَاتَهَا بِعَهْدِ آدَمَ، حَتَّى يَجْتَمِعَ النَّفَرُ عَلَى الْقَطْفِ مِنَ الْعِنَبِ فَيُشْبِعَهُمْ، وَ يَجْتَمِعُ النَّفَرُ عَلَى

الرُمَانَةِ فَتُشْبِعَهُمْ، يَكُوْنُ الثَّوْرُ بِكَذَا وَ كَذَا مِنَ الْمَالِ، وَ تَكُوْنُ الْفَرَسُ بِالدُرَيْهِمَاتِ.

The earth would be filled with peace just as a vessel is filled with water, the Word (Islam) will become one, and only Allah would be worshipped, the war will put down its weapons, and the dominion of Quraish would be snatched, the earth would turn like a silver tray growing its vegetation just like the time of Adam, until a group of people would gather upon a single bunch of grapes and it would make them contented (with filled stomachs), a group will gather upon a single pomegranate that would make them contented, the bull would be sold for such and such money and the horse would be sold only for some Dirhams.

46. قَالُوْا :يَا رَسُوْلَ اللهِ! وَ مَا يُرْخِصُ الْفَرَسَ؟ قَالَ: لاَ تُرْكَبُ لِحَرْبٍ أَبَدًا.

They said, O Allah's Messenger ﷺ! What would make a horse cheap? He ﷺ answered: it would not be mounted for a fight forever.

47. قِيْلَ: فَمَا يُغْلِي الثَّوْرَ؟ قَالَ: تُحْرَثُ الْأَرْضُ كُلُّهَا.

It was said, what would make a bull costly? He ﷺ said: whole land would be ploughed.

48. وَ إِنْ قَبْلَ خُرُوْجَ الدَّجَّال ثَلاَثَ سَنَوَاتٍ شِدَادٍ يُصِيْبُ النَّاسَ فِيْهَا جُوْعٌ شَدِيْدٌ، يَأْمُرُ اللهُ السَّمَاءَ فِي السَّنَةِ الْأُوْلَى أَنْ تَحْبِسَ ثُلُث مَطَرِهَا، وَ يَأْمُرُ الْأَرْضَ فَتَحْبِسَ ثُلُثَ نَبَاتِهَا، ثُمَّ يَأْمُرُ السَّمَاءَ فِي الثَّانِيَةِ فَتَحْبِسَ ثُلُثَيْ مَطَرِهَا، وَ يَأْمُرُ الْأَرْضَ فَتَحْبِسَ ثُلُثَيْ نَبَاتَهَا، ثُمَّ يَأْمُرُ اللهُ السَّماءَ فِي السَّنَةِ الثَّالِثَةِ فَتَحْبِسَ مَطَرَهَا كُلَّهُ، فَلاَ تَقْطُرُ

قَطْرَةً،وَ يَأْمُرُ الْأَرْضَ فَتَحْبِسَ نَبَاتَهَا كُلَّهُ، فَلاَ تُنْبِتُ خَضْرَاءَ، فَلاَ تَبْقَى ذَاتُ ظِلْفٍ إِلاَّ هَلَكَتْ، إِلاَّ مَا شَآءَ اللّهُ.

Verily, three years before the appearance of Dajjaal the famine would prevail and people would confront with great hunger. Allah ﷻ will command the heaven, in the first year, to hold back its one-third rain and would command the earth to hold its one third of its production. In the second year, He ﷻ would command the heaven to hold its two third rain and would command the earth to hold its two third production, in the third year, Allah ﷻ would command the heaven to hold all its rain even a single drop will not fall, and He ﷻ would command the earth to retain its all production it will grow no greenery, no animal having cloven-hoops would be remain but would perish, except that which Allah ﷻ would will.

49. قِيْلَ: فَمَا يَعِيْشُ النَّاسُ فِيْ ذَلِكَ الزَّمَانِ؟ قَالَ: اَلتَّهْلِيْلُ، وَ التَّكْبِيْرُ، وَ التَّسْبِيْحُ، وَ التَّحْمِيْدُ، وَ يَجْرِيْ ذَلِكَ عَلَيْهِمْ مَجْرَى الطَّعَامِ.

It was said: how would people live in that period of time? He ﷺ said: *Tahleel (Laa ilaaha il-lallah*-there is not god but Allah), *Takbeer (Allahu Akbar*-Allah is the greatest*)*, *Tas-beeh (Subhaan Allah*-Allah is purified) and *Tahmeed (Al-hamdu lillah*- all praise to Allah*)*, these words would be the replacement of food.

Research references of the Hadith

Ibn Maajah recounted the Hadith with the complete mentioned version (2/512/516), Al-Ru'yaani narrated it with short version (30/8/2-9/2, 10/1) from Ismaa'eel bin Rafi on the authority of Abi Zur'ah al-Saybaani 'Yahya bin Abi Amr' who narrated from Amr bin Abdullah Al-Hadhrami from Abi Umamah al-Bahili, he said: Allah's Messenger ﷺ addressed us, mostly his sermon used to be about Dajjaal, he warned us against him, then he (the narrator) mentioned the long Hadith.

I say: This chain is Weak because except Al-Saybaani no one narrated the Hadith from Amr bin Abdullah Al-Hadhrami, none authenticated him (Al-Saybaani) other than Ibn Habbaan, for that reason Al-Haafiz said: 'He is acceptable'.

And Ismaa'eel bin Rafi is weak in memory, but Dhamarah bin Rabiah followed him in narrating the Hadith saying, Al-Saybaani told us about it except his statement:

قالوا : يا رسول الله! وما يرخص الفرس............. إلى آخر الحديث.

They said: O Allah's Messenger ﷺ! What would make a horse cheap?..............(up to the end of Hadith).

Hanbal bin Ishaaq, Imam Ahmad's uncle, narrated it in *al-Fitn* (52/1-53/2), complete narration is narrated in *Al-Fawa'id* (3/37/1-38/1), Al-Ajari in *Al-Sha'ree'ah* (P375) but he did not narrate the same wording, he mixed with it Hadith of Al-Nawwas, coming soon, Ibn Abi Aasim in *Al-Sunnah* (No: 391, researched by myself), Abdullah bin Ahmad in *Al-Sunnah* (P 138-139), Abu Dawood (2/213), Al-Tabrani in *Al-Mujam al-Kabeer* (8/7645, 25/295/48) Ibn Asaakar in *Al-Tareekh* (1/611-614 ط).

I say: Al-Haafiz said about Dhamarah bin Rabiah: 'He is truthful but little confused'.

Also Ataa al-Kharasaani followed him (Al-Saybaani) narrating from Yahya (Al-Saybaani); except his saying:

"ثم صلوا، فيكون عيسى ابن مريم في أمتي حكما....................." إلى آخر الحديث.

(Then they would pray, after that Jesus ﷺ would be a just ruler in my people...........) until the end of Hadith. [Al-Haakim narrated it (4/536-537), he said:
'It is correct under the condition of Muslim'. And Imam Al-Dhahabi agreed with him.

I say: It is their false opinion, for Muslim did not narrated anything from Amr al-Hadhrami, as for Ataa, who is Ibn Abi Muslim al-Kharasaani, although Muslim narrated from him but he used to be confused and used to hide the names of the narrators or mentioned unknown name of the narrator and used to narrate *Mu'an'an*[1], then how is it possible that his chain was correct?!

[1] In which there is no guarantee that whether the narrator heard a Hadith from narrator in person or through another narrator. (Science of Hadith by Dr Suhaib Hasan)

Third Section

Research references of the Story's clauses

As for the Hadith, it is mostly correct, it is narrated divided into several Ahaadith; except a little part of it I did not find support for it or a narration, which can strengthen it. As its explanation will come, I have divided it into clause under consecutive numbers to make its explanation easy for the reader and for myself to quote its research reference. I would do in the following way:

1. **This clause (the first clause of Abi Umamah's Hadith mentioned in second section) is narrated in few Ahaadith:**

First: Narrated by Hishaam bin Aamir as Marfu through wording:

«مَا بَيْنَ خَلْقِ آدَمَ إِلَى قِيَامِ السَّاعَةِ خَلْقٌ أَكْبَرُ مِنَ الدَّجَّالِ (و في رواية: فتنة أكبر من فتنة الدجال)».

"There has been no greater creature than Dajjaal between the period of creation of Adam until the Day of Judgement. (In another narration is: there has been no greater affliction than the affliction of Dajjaal)."

Muslim narrated it (8/207), Al-Haakim (4/528) and Ahmad (4/20,21); another narration of two narrated by him, also narrated by Al-Haakim, he added: 'In the sight of Allah' and he said: 'It is correct under the condition of Al-Bukhaari and they both, Bukhaari & Muslim did not report it'.

That is what he said, perhaps he meant the mentioned wording, otherwise Muslim has narrated it as mentioned before, and Al-

Daani narrated it too (176/2-177/1), he added: 'He will eat food and walk in streets'.

Second: Narrated from Abdullah bin Mu'ghaffal, he said: Allah's Messenger ﷺ said:

"ما أهبط الله تعالى إلى الأرض ـ منذ خلق آدم إلى أن تقوم الساعة ـ فتنة أعظم من فتنة الدجال، و قد قلت فيه قولا لم يقله أحد قبلي: إنه آدم جعد ممسوح عين اليسار، على عينه ظَفَرَةٌ غليظة، و إنه يبرئ الأكمه و الأبرص، و يقول: أنا ربكم. فمن قال: ربي الله. فلا فتنة عليه، و من قال: أنت ربي. فقد افتتن، يلبث فيكم ما شآء الله، ثم ينزل عيسى ابن مريم مصدقا بمحمد ﷺ على أمته، إماما مهديا، و حكما عدلا، فيقتل الدجال."

Allah ﷻ did not sent to earth a greater affliction than that of Dajjaal, since He ﷻ created Adam until the Last Day. I would say about him a saying which none has said before me: He is man with curly hair, with wiped left eye, there would be a thick piece of flesh over his eye (which will cover the eye), he would heal the one who is born blind and the leper. He would say: I am your Lord. Who said: My Lord is Allah. There is no affliction upon him. And who said: you are my lord. Indeed he would be tried through affliction. He would stay among you as Allah would will, then Jesus ﷺ the son of Mary would come down confirming Muhammad as one of his followers, a guided Imam and a just ruler, he would kill the Dajjaal.

Al-Hasan used to say: We think it would be near the Last Day.

Al-Tabraani narrated in *Al-Kabeer* and in *Al-Awsat*, its narrators are reliable, there is a little dispute regarding some of the narrators, which does not harm it; as said in *Maj'ma al-Zawa'id* (7/336)

For the sentence describing the eye, there is a supportive Hadith narrated by Anas ﷺ with the wording:

«إن الدجال أعور العين الشمال، عليها ظفرة غليظة، مكتوب بين عينيه: كافر».

Indeed, Dajjaal is blind by the left eye, a thick piece of flesh would be over it (covering the eye), It would be written in between his two eyes 'Kafir' – disbeliever. [Ahmad narrated it through a correct chain (3/115,201)]

Third: Narrated by Hudhayfah ﷺ, he said: Dajjaal was mentioned before the Messenger of Allah ﷺ, he said:

"لأنا لفتنة بعضكم أخوف عندي من فتنة الدجال، ولن ينجو أحد مما قبلها إلا نجا منها، وما صنعت فتنة منذ كانت الدنيا صغيرة ولا كبيرة إلا لفتنة الدجال."

The tribulation about which, I am more fearful than the tribulation of Dajjaal, is your tribulation against one another; whoever will succeed against what comes before it (the tribulations before Dajjaal) will succeed against it, there is no minor or major affliction, since the world existed, but it is preparing for the tribulation of Dajjaal.

Ahmad narrated it (5/389) and Ibn Habbaan (1897)[1]

I say: Its chain is correct, the narrators are reliable, who are of the narrators of Bukhaari and Muslim. Al-Haythamee said

[1] His (Ibn Habbaan's) wording is: "There is no minor or major affliction but it is making place for the affliction of Dajjaal" and added: "It would be written 'kafir' –disbeliever in between his two eyes". Muslim (8/195) and Ahmad (5386) added: "Every believer would read whether he knows how to write or does not know." This added wording is narrated through another way from him (Hudhayfah) by Hanbal (1/51).

(7/335): "Ahmad and Al-Bazzar narrated it, and its reporters are the reporters of 'Al-Sahih'.

Froth: Narrated by Jaabir, on page, 102, 103.

2. **There are a few supporting Ahaadith for this clause:**

1st: Narrated by Abdullah bin Umarرضي الله عنهما, he said: Allah's Messenger stood up among the people, he praise Allah what He deserves, then mentioned Dajjaal, and said:

«إنّي لأُنْذِرُكُمُوهُ. و ما مِنْ نَبِيَ إلاَّ وَقَدْ أَنْذَرَهُ قَوْمَهُ. (لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ.) وَلَـكِنِي سأَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ: (تَعَلَّمُوا) أَنَّهُ أَعْوَرُ. وَأَنَّ اللّهَ لَيْسَ بِأَعْوَرَ».

Verily, I warn you against him, there was no Prophet but he warned his people against him (Dajjaal). (indeed, Noah warned his people against him), but I shall say a statement about him that which no Prophet said to his people: [Know], he is blind in one eye, and certainly Allah is not blind in one eye.

Abdur-Razzaq narrated in *Al-Mu-sannaf* (11/390/20820), Ahmad from Abdullah bin Umar (2/149), Bukhaari (13/80-81, Fath) the version is his, Muslim (8193) two addings belong to him, likewise is in Tirmidhi (2236), Abu Dawood (4757), Ibn Mandah in *Al-Eimaan* (96/2) through the way of Saalim bin Abdullah from Abdullah bin Umar and Al-Khateeb in *Al-Tareekh* (7/183-184).

Another narration by Ahmad (2/135) and Ibn Mandah (97/1) is narrated through way of Muhammad bin Zayd, Abi Amr bin Muhammad, he said: Abdullah said: Then mentioned it likewise, with the wording:

«مَا بَعَثَ اللهُ مِنْ نَبِيّ إِلاَّ قَدْ أَنْذَرَهُ أُمَّتَهُ، لَقَدْ أَنْذَرَ نُوحٌ صلى الله عليه وسلم أُمَّتَهُ، وَالنَّبِيُّونَ عليهم الصلاة والسلام مِنْ بَعْدِهِ، أَلاَ مَا خَفِيَ عَلَيْكُمْ مِنْ شَأْنِهِ، فَلاَ يَخْفَيَنَّ عَلَيْكُمْ أَنَّ رَبَكُمْ لَيْسَ بِأَعْوَر، أَلاَ مَا خَفِيَ عَلَيْكُمْ مِنْ شَأْنِهِ، فَلاَ يَخْفَيَنَّ عليْكُمْ أَنْ رَبكُمْ لَيْسَ بِأَعْوَر» .

Allah did not send any prophet but he warned his people against him, verily Noah (may peace and blessing be upon him) warned his nation, and also the prophets (may peace and blessings be upon them) after him, beware, his position should not be hidden from you, it must not be hidden upon you that your Lord is not blind by one eye, beware, his position should not be hidden from you, it must not be hidden to you that your Lord is not blind in one eye.

I say: Its chain is correct under the condition of Bukhaari and Muslim.

Ibn Habbaan narrated it (1896) and Ibn Mandah in (Al-Tawheed) (2/82) through a third chain from him (Abdullah bin Umar) likewise and he added:

"و أنه بين عينيه مكتوب: كافر؛ يقرؤه كل مؤمن كاتب و غير كاتب."

It will be written in between his two eyes: Kafir (Disbeliever); every believer would read it, whether he knows who to write or does not know.

Its chain is correct.

Bukhaari (3440) and Muslim (1/107) narrated through the chain of Nafi from Ibn Umar in long Hadith and in there is:

"إن المسيح الدجال أعور العين اليمنى؛ كأن عينه عنبة كافية."

Indeed, the fake Christ is blind by the right eye, as if his eye is like a floating grape.

It is narrated in *Silsilah Al-Sahihan* (1857).

2nd: Narrated by Anas bin Maalik ﷺ, he said, Allah's Messenger ﷺ said:

«مَا مِنْ نَبِيٍّ إِلاَّ وَقَدْ أَنْذَرَ أُمَّتَهُ الأَعْوَرَ الْكَذَّابَ. أَلاَ إِنَّهُ أَعْوَرُ. وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ. وَمَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَ فَ رَ. (يقرؤه كل مسلم)».

There was not prophet but he warned his people against the one-eyed liar. Beware, he is blind by one eye and verily your Lord is not blind by one eye. It is written in between his two eyes, 'ك ف ر' [every Muslim would read it].

Narrated by Bukhaari (13/85), Muslim (8/195), Abu Dawood (2/213), Tirmidhi (2246) and he authenticated it, Ahmad (3/103, 173, 276, 290), Hanbal (51/2), Ibn Khuraymah in *Al-Tawheed* (P.32) and Ibn Mandah (97/1), and the added wording belongs to Muslim, Ahmad and others.

Relating to the chapter, narrated by Abu Sa'eed Al-Khudri in *Al-Majma* (7/336-337), Asma daughter of Yazeed Al-Ansaariyyah رضي الله عنها, it will come soon (P. 83-87), from Aishah رضي الله عنها it will come (on page 66) and from Umm Salamah رضي الله عنها also (on P. 67).

3. This clause came divided into two Ahaadith or may be in many:

1st: Narrated by Abu Hurayrah ﷺ that Allah's Messenger ﷺ said: [I say: he ﷺ Mentioned Hadith about the virtues of prayer in his ﷺ Mosque.]:

"فإني آخر الأنبياء، و إن مسجدي آخر المساجد."

I am the last of the Prophets and my mosque is the last of the Mosques (the best of the three mosques). Narrated by Muslim (4/135)

Its supporters are two many; like a well known Hadith about Ali ﷺ:

"Your relation to me is like Haroon's to Musa except there is no Prophet after me".

Narrated by Ahmad, Bukhaari and Muslim narrated it through other chains there is no need to mention them here.

2nd: Narrated by Ibn Abbaas رضي الله عنهما that the Prophet ﷺ said:

نَحْنُ آخِرُ الأُمَمِ، وَأَوَّلُ مَنْ يُحَاسَبُ. يُقَالُ: أَيْنَ الأُمَّةُ الأُمِّيَّةُ؟ فَنَحْنُ الآخِرُونَ الأَوَّلُونَ».

We are the last of the nations, but the first who will be resurrected. It would be said: Where is the unlettered nation? So we are the last (in this world) and the first (in the Hereafter).

Narrated by Ibn Maajah (2/575).

I say: Its chain is correct, as Al-Busayri said in *Zwa'id Ibn Maajah* (1/265).

3rd: Narrated by Mu'aawiyyah bin Heedah ﷺ, he said: I heard Allah's Messenger ﷺ saying:

«إِنَّكُمْ وَفَّيْتُمْ سَبْعِينَ أُمَّةً. أَنْتُمْ خَيْرُهَا، وَأَكْرَمُهَا عَلَى اللَّهِ عز و جل».

Verily, you would complete seventy nations. You are the best of them and the noblest of them in sight of Allah the Honoured the Majestic. [Narrated by Al-Darami (2/313) and Ahmad (5/3,5)]

I say: Its chain is sound, likewise is in al-Mishkah (6294).

4. **I did not find any supporter for this clause in its (similar) wording, the similar thing that I saw in its**

support is Hadith of Abu Hurayrah, who said: I heard Abu Al-Qasim the Truthful saying:

« يَخْرُجُ الأَعْوَرُ الدَّجَّالُ مَسِيحُ الضَّلَالَةِ مِنْ قِبَلِ المَشْرِقِ، فِي زَمَنِ اخْتِلافِ النَّاسِ وفُرْقَةٍ، فيَبْلُغُ مَا شَاءَ اللَّهُ أن يبلغ مِنَ الأَرْضِ فِي أَرْبَعِينَ يوماً، اللَّهُ أَعلَمُ ما مِقْدَارُها، اللَّهُ أَعلمَ ما مِقْدَارُها ــــ فيلقى المؤمنون شدة شديدة ، ثم ينزل عِيسى ابنُ مَرْيَمَ، فَيَؤُمُّ الناس، فإذَا رَفَعَ رَأسَهُ مِنْ ركْعَته قالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، قَتَلَ اللَّهُ المسيح الدَّجَّالَ، وظَهَرَ المسلمون».

One-eyed Dajjaal false Christ will come forth from the East in the period of people's disputes and division; he would come across the land, Allah willing, in forty days- Allah knows best what its extent is- the believers would be put into bitter trials, then Jesus would descend from the heaven, lead the people in prayer[1], upon raising his head from Ruku would say: "Allah hears him, who praises him, may Allah kill the fake Christ and the Muslim may overcome".

I (Abu Hurayrah) swear that the Messenger of Allah 'Abu Al-Qaasim the Truthful' said:

"إنه لحق، و أما إنه قريب، فكل ما هو آت قريب."

Verily, it is true, it is near and everything that is going to happen is near.

Al-Haythami said (7/349): "Al-Bazzar narrated it, its narrators are the narrators of Al-Sahih; other than Ali bin Al-Mundhar and he is reliable."

Al-Haafiz said (13/85): "Its chain is good".

[1] He would lead the prayer in Mosque of Jerusalem, other wise at the time of his descending in Damascus; Jesus would follow Al-Mahdi in prayer.

The clear Ahaadith about his appearance are abundant; some of them will come soon, Allah willing. But the stressed wording like his statement 'لا محالة' (obviously) or 'إنه لحق' (It is evident) is not there in; though all Ahaadith about Dajjaal emphasise on his appearance, hisﷺ all statements are evident and true; whether they are narrated through the stressed wording or not, for it is said in the Qur'aan:

"وما ينطق عن الهوى. إن هو إلا وحي يوحى." (النجم: 4،3)

He does not speak of (his own) desire. It is only an inspiration that is inspired. [Al-NajmL: 3,4]

Yes, Al-Daani reported in *Al-Fitn* (141/1) from Hasan as Mursal about Jesusعليه السلام:

"وإنه نازل لا محالة، فإذا رأيتموه فاعرفوه........"

He would obviously descend, so when you see him recognise him.

Also Ibn Habbaan narrated the Hadith (1904) from Saalih bin Umar, who said, Aasim bin Kulayb informed us on his father's authority, who said: I heard Abu Hurayrahرضي الله عنه saying: he mentioned the narration without his (Abu Hurayrah) saying: "I swear that the Messenger of Allahﷺ......"

Its chain is Correct.

And the sentence of anger is narrated by Muslim (8/194), Ibn Habbaan (6755) and Ahmad (6/284).

5. **There are abundant supportive reports for this clause; I would narrate from them that are accessible:**

1st: Narrated by Al-Nawwas bin Sam'aan, who said:

«ذكر رسول الله صلى الله عليه وسلم الدجال ذات غداة، فخفض فيه ورفع، حتى ظنناه في طائفة النخل،فقال: غير الدجال أخوفني عليكم، إن يخرج وأنا فيكم فأنا حجيجه دونكم، وإن يخرج ولست فيكم فامرؤ حجيج نفسه، والله خليفتي على كل مسلم، إنه شاب قطط، عينه طافية، أشبهه بعبد العزى بن قطن.فَمنْ أَدْرَكَهُ مِنْكُم فَلْيَقْرَأْ عَلَيْهِ بَفواتِحِ سُورَةِ الْكَهْفِ [فإنَّهَا جِوَارُكُم مِنْ فِتْنَتِه]. إنه خرج خلة بين الشام والعراق، فعاث يميناً و عاث شمالاً، يا عباد الله فاثبتوا.قلنا: يا رسول الله وما لبثه في الأرض؟ قال: أربعين يوماً، يوم كسنة ويوم كشهر ويوم كجمعة وسائر أيامه كأيامكم. قلنا: يا رسول الله فذلك اليوم الذي كسنة أتكفينا فيه صلاة يوم؟ قال: لا، أقدروا له قدره.قلنا: يا رسول الله فما إسراعه في الأرض؟ قال: كالغيث استدبرته الريح، فيأتي على القوم فيدعوهم فيؤمنون به و يستجيبون له فيأمر السماء فتمطر والأرض فتنبت فتروح عليهم سارحتهم أطول ما كانت ذرا وأسبغه ضروعاً وأمده خواصر. ثم يأتي القوم فيدعوهم، فيردون عليه قوله، فينصرف عنهم، فيصبحون ممحلين ليس بأيديهم شيء من أموالهم. ويمر بالخربة فيقول لها: أخرجي كنوزك، فتتبعه كنوزها كيعاسيب النحل، قال: ثم يدعو رجلا ممتلئا شبابا، فيضربه بالسيف فيقطعه جزلتين رمية الغرض، ثم يدعوه، فيقبل إليه و يتهلل وجهه يضحك. فبينما هو كذلك إذ بعث الله المسيح ابن مريم، فينزل عند المنارة البيضاء شرقي دمشق، بين مهرودتين، واضعاً كفيه على أجنحة ملكين، إذا طأطأ رأسه قطر , إذا رفع تحدر منه جمان كالؤلؤ فلا يحل لكافر يجد ريح نفسه إلا مات و نفسه ينتهي حيث

ينتهي طرفه. ثُمَّ يَأْتِي عِيسَى ابْنَ مَرْيَمَ قَوْمٌ قَدْ عَصَمَهُمُ اللّهُ مِنْهُ. فَيَمْسَحُ عَنْ وُجُوهِهِمْ وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ. فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَوْحَى اللّهُ إِلَى عِيسَى: إِنِّي قَدْ أَخْرَجْتُ عِبَاداً لِي، لاَ يَدَانِ لأَحَدٍ بِقِتَالِهِمْ. فَحَرِّزْ عِبَادِي إِلَى الطُّورِ. وَيَبْعَثُ اللّهُ يَأْجُوجَ وَمَأْجُوجَ. وَهُمْ مِنْ كُلِّ حَدَبٍ ينسلون. فَيَمُرُّ أَوَائِلُهُمْ عَلَى بُحَيْرَةِ طَبَرِيَّةَ. فَيَشْرَبُونَ مَا فِيهَا. وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ بِهَـذِهِ، مَرَّةً، مَاءٌ. وَيُحْصَرُ نَبِيُّ اللّهِ عِيسَى وَأَصْحَابُهُ. حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لأَحَدِهِمْ خَيْراً مِنْ مِائَةِ دِينَارٍ لأَحَدِكُمُ الْيَوْمَ. فَيَرْغَبُ نَبِيُّ اللّهِ عِيسَى وَأَصْحَابُهُ. فَيُرْسِلُ اللّهُ عَلَيْهِمُ النَّغَفَ فِي رِقَابِهِمْ. فَيُصْبِحُونَ فَرْسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ. ثُمَّ يَهْبِطُ نَبِيُّ اللّهِ عِيسَى وَأَصْحَابُهُ إِلَى الأَرْضِ. فَلاَ يَجِدُونَ فِي الأَرْضِ مَوْضِعَ شِبْرٍ إِلاَّ مَلأَهُ زَهَمُهُمْ وَنَتْنُهُمْ. فَيَرْغَبُ نَبِيُّ اللّهِ عِيسَى وَأَصْحَابُهُ إِلَى اللّهِ. فَيُرْسِلُ اللّهُ طَيْراً كَأَعْنَاقِ الْبُخْتِ. فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللّهُ. ثُمَّ يُرْسِلُ اللّهُ مَطَراً لاَ يَكُنُّ مِنْهُ بَيْتُ مَدَرٍ وَلاَ وَبَرٍ. فَيَغْسِلُ الأَرْضَ حَتَّى يَتْرُكَهَا كَالزَّلَفَةِ. ثُمَّ يُقَالُ لِلأَرْضِ: أَنْبِتِي ثَمَرَتَكِ، وَرُدِّي بَرَكَتَكِ. فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَّانَةِ. وَيَسْتَظِلُّونَ بِقِحْفِهَا. وَيُبَارَكُ فِي الرِّسْلِ. حَتَّى أَنَّ اللِّقْحَةَ مِنَ الإِبِلِ لَتَكْفِي الْفِئَامَ مِنَ النَّاسِ. وَاللِّقْحَةَ مِنَ الْبَقَرِ لَتَكْفِي الْقَبِيلَةَ مِنَ النَّاسِ وَاللِّقْحَةَ مِنَ الْغَنَمِ لَتَكْفِي الْفَخِذَ مِنَ النَّاسِ. فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللّهُ رِيحاً طَيِّبَةً. فَتَأْخُذُهُمْ تَحْتَ آبَاطِهِمْ. فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ. وَيَبْقَى شِرَارُ النَّاسِ، يَتَهَارَجُونَ فِيهَا تَهَارُجَ الْحُمُرِ، فَعَلَيْهِمْ تَقُومُ السَّاعَةُ.

Allah's Messenger (peace be upon him) mentioned of the Dajjal one day in the morning. He sometimes described him as insignificant and sometimes described (his turmoil) as very significant (and we felt) as if he were in the cluster of the date-palm trees. He ﷺ said: I harbour fear in regard to you in so many other things besides the Dajjaal. If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not among you, a man must contend on his own behalf and Allah will take care of every Muslim on my behalf (and safeguard him against his evil). He (the Dajjaal) will be a young man with twisted, and a floating eye. I compare him with AbdulUzza Ibn Qatan. He who among you will survive to see him should recite over him the opening verses of Surah al-Kahf (xviii) [It would be your protection from his affliction]. He will appear on the way between Syria and Iraq and will spread mischief right and left. O servant of Allah! Adhere (to the path of Truth). We said: Allah's Messenger (peace be upon him), how long will he stay on Earth? He said: For forty days, one day like a year, one day like a month, one day like a week, and the rest of the days will be like your days. We said: Allah's Messenger (peace be upon him) will one day's prayer suffice for the prayers of the day equal to one year? Thereupon he said: No, but you must make an estimate of the time (and then observe prayer). We said: Allah's Messenger (peace be upon him) how quickly will he walk upon the earth? Thereupon he said: Like cloud driven by the wind. He will come to the people and invite them (to a wrong religion); they will affirm their faith in him and respond to him. He will then give a command to the sky: there will be rainfall upon the Earth and it will grow crops. Then in the evening, their pasturing animals will come to them with their humps very high, their udders full of milk and their flanks distended. He will then come to other people and invite them. But they will reject him so he will go away from them; they will have a drought and nothing will be left with them in the form of wealth. He will then walk through the desert and say to

it: Bring forth your treasures. The treasures will come out and gather before him like a swarm of bees. He will then call someone in the flush of youth, strike him with the sword, cut him into two pieces and (make these pieces lie at the distance, which is generally between the archer and his target. He will then call (that young man) and he will come forward laughing with his face gleaming (with happiness). It will at this very time that Allah will send Christ, son of Mary. He will descend at the white minaret on the eastern side of Damascus, wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he lowers his head, there will fall beads of perspiration from his head, and when he raises it up, beads like pearls will scatter from it. Every non-believer who smells the odour of his body will die and his breath will reach as far as he is able to see. He will then search for him (Dajjaal) until he catches hold of him at the gate of Ludd and kills him. Then people whom Allah had protected will come to Jesus, son of Mary, and he will wipe their faces and inform them of their ranks in Paradise. It will be under such conditions that Allah will reveal to Jesus these words: I have brought forth from among My servants such people against whom none will be able to fight; you take these people safely to Tur, and then Allah will send Gog and Magog and they will swarm down from every slope. The first of them will pass the lake of Tiberias and drink out of it. And when the last of them passes, he will say: There was once water there. Jesus and his companions will then be besieged here (at Tur, and they will be so hard pressed) that the head of the ox will be dearer to them than one hundred dinars. Allah's Prophet, Jesus, and his companions will supplicate Allah, Who will send to them insects (which will attack their necks) and in the morning they would perish as one single person. Allah's Prophet, Jesus, and his companions, then come down to Earth and they will not find on Earth as much space as a single span that is not filled with putrefaction and stench. Allah's Prophet, Jesus, and his companions will then beseech Allah who will send birds whose

necks would be like those of Bactrian camels and they will carry them away and throw them where Allah wills. Then Allah will send rain which no house of mud-bricks or (tent of) camel-hair will keep out and it will wash the Earth until it resembles a mirror. Then the Earth will be told to bring forth its fruit and restore its blessing and, as a result thereof, there will grow (such a big) pomegranate that a group of people will be able to eat it and seek shelter under its skin, a dairy cow will give so much milk that a whole party will be able to drink it. The milking camel will give such (a large quantity of) milk that the whole tribe will be able to drink from it, and the milking-sheep will give so much milk that the whole family will be able to drink from it. At that time Allah will send a pleasant wind which will soothe (people) even under their armpits. He will take the life of every Muslim and only the wicked will survive who will commit adultery like asses and the Last Hour would come to them[1].

It is narrated by Muslim (8/197-198), Abu Dawood (2/213) with a shorten version, the adding belongs him, its chain is Correct, Tirmidhi (2241), Ibn Maajah (2/508-512), Al-Aajiri in *Al-Sharee'ah* (P.376), Ahmad (4/181-182), Hanbal (49/1, 51/1), Ibn Mandah in *Al-Eimaan* (94/1) and Ibn Asaakar (1/606-609).

2nd: Narrated by Jubayr bin Nufayr from his father as Marfu[2] similarly without his saying: "We said: O Allah's Messenger! How quickly will he walk upon the earth?.........."

Al-Haakim narrated it (4/530-531), he said: The chain is Correct. Al-Dhahabi agreed with him. I say: It is Correct under

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[1] Muslim translated into English.

[2] Marfu: [Elevated], a narration from the Prophet ﷺ. [Science of Hadith by Dr Suhaib Hasan]

the condition of Muslim, its all narrators are that of Muslim and all are reliable.

Al-Haythami said (7/351): "Al-Tabrani narrated it, Abdullah bin Saalih is there in its chain, who is authenticated, but a group declared him as Weak, and rest of its reporters are reliable."

He mentioned it in another place (7/347-348) up to his statement: "And Allah would be helper of every Muslim on my behalf." And then said:

"Narrated by Al-Bazzar, Abdullah bin Saalih, the writer of Al-Layth is there in, who is declared as reliable while a group has declared him as Weak, and rest of the narrators are that of Al-Sahih".

I say: Al-Haakim narrated it through a chain other than Ibn Saalih, he declared it As Sahih Hadith, All thanks to Allah!

3rd: Narrated by Aishahرضي الله عنها, she said: Allah's Messengerﷺ entered unto me while I was crying. He ﷺ asked me: What does make you cry? I said: O Allah's Messengerﷺ! You mentioned Dajjaal, so I cried. Allah's Messengerﷺ then said:

«إنْ يَخْرُجِ الدَّجَّالُ وأنا حَيٌّ كَفَيْتُكُمُوهُ، وإنْ يَخْرُجِ الدَّجَّالُ بَعْدِي فإنَّ رَبَّكُمْ ـ عَزَّ وَجَلَّ ـ لَيْسَ بأعْوَر، إنَّه يَخْرُجُ في يَهُودِيَّةِ أَصْبهانَ حَتَّى يأتي المدينة، فَيَنزِلَ ناحِيَتَها وَلَها يَومَئِذٍ سَبْعَةُ أَبواب على كُلِّ نقبٍ منها مَلَكان، فيخرجُ إليهِ شِرَارُ أَهْلِها حَتَّى الشَّام مَدِينَةً بفلسطينَ ببابِ لُدّ» وقال أبو داود مرة: «حتّى يأتيَ فلسطينَ بابَ لُدّ فينزلُ عِيسى ـ عليه السَّلامُ ـ فَيَقْتُلُهُ ثم يمكثُ عيسى ـ عليه السَّلامُ ـ في الأَرْضِ أَرْبَعِينَ سَنَةً إماماً عَدْلاً وَحَكَماً مُقْسِطاً» .

If Dajjaal appears while I am alive, I would be sufficient for you against him, but if Dajjaal would appear after me (then bear in your mind) verily, your Lord –the Exalted the Majesty- is not blind by one eye. He would come forth from the Jews of Asbahaan until he will approach Al-Madinah, descend near to it, there would be seven gates for it then, there would be two angels upon every of its gates, the evil people of it would go out to him, until he would reach Palestine at the gate of Ludd. Then Jesusﷺ would descend, kill him and Jesusﷺ would stay in the land for forty years as a just leader and a just ruler.

Narrated by Ibn Habbaan (1905), Ahmad (6/75), his son in *Al-Sunnah* (P.136), Ibn Mandah (97/2) and Al-Daani (142/2) from Yahya bin Abi Katheer, who said: Al-Hadhrami bin Laahiq informed me that Zakwan Abu Saalih told him saying, Aishah رضي الله عنها informed him: then he mentioned the narration.

I say: This chain is Correct; Al-Haythami said (7/338): "Its reporters are those of Al-Sahih; except Al-Hadhrami bin Laahiq and he is reliable."

4th: Narrated by Umm Salamah رضي الله عنها, the wife of the Prophetﷺ, she said:
"It was mentioned about Fake Dajjaal on one night, so I could not sleep, when I reached the morning I entered upon the Messenger of Allahﷺ and told him, he said:

"Do not worry, if he would appear while I am alive, Allahﷻ would make me sufficient for you against him and if he would come forth when I have passed away, Allahﷻ would make the righteous people sufficient for you against him, then heﷺ said: There has been no Prophet but he has warned his people of Dajjaal and I also warn you of him: he is one-eyed and verily, Allahﷻ is not one-eyed, he would walk on earth while earth and the sky belong to Allahﷻ, beware the fake Christ his right eye is like a floating grape."

Narrated by Ibn Khuzaymah (P32). I say: Its chain is on the condition of Muslim, and Al-Haythami said (7/351):

"Al-Tabrani narrated it, its reporters are reliable except I do not know about Al-Tabrani's teacher, Ahmad bin Muhammad bin Nafi Al-Tahaan".

I say: The chain of Ibn Khuzaymah is clear of him (Ahmad bin Muhammad), that is why Al-Haafiz Ibn Katheer (1/138): "Al-Dhahabi said: Its chain is strong".

6. **This clause is proved by the Hadith of Al-Nawwas**, Nufayr father of Jubayr, both has passed in the last clause (5).
7. **There are some Ahaadith about it:**

1st: Narrated by Abu Hurayrah, who said: Allah's Messenger said:

«ألا أُحدِّثُكم حديثاً عن الدجّال ما حدَّثَ بهِ نبيٌّ قومَه: إنهُ أعورُ، وإنهُ يَجيءُ معه بمثالِ الجنةِ والنارِ، فالتي يقولُ إنها الجنةُ هي النارُ، وإني أُنذِرُكم كما أنذرَ به نوحٌ قومَه».

"Shall I not tell you about the Dajjaal a story of which no prophet told his nation? The Dajjaal is one-eyed and will bring with him what will resemble Hell and Paradise, and what he will call Paradise will be actually Hell; so I warn you (against him) as Noah warned his nation against him."

Narrated by Bukhaari (6/286), Muslim (8/196), al-Daani in *Al-Fitn* (127/1) and Hanbal (49/1). Al-Tiyaalasi narrated it from him (Abu Hurayrah through another way (2/218/2779).

2nd: Narrated by Aishah رضي الله عنها as Marfu, with the wording:

"أما فِتْنَةُ الدَّجَّال فإنَّهُ لَمْ يَكُنْ نَبيٌّ الإ قَدْ حَذَّرَ أُمَّتَهُ وَسَأحَذِّرُكُمُوهُ تَحْذِيراً لَمْ يُحَذِّرْهُ نَبيٌّ أُمَّتَهُ إنهُ أَعْوَرُ وَاللهِ ـ عَزَّ وَجَلَّ ـ لَيْسَ بِأَعْوَرَ، مَكتوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ يَقْرَؤُهُ كُلُّ مُؤْمِنٍ".

As for the Dajjaal's affliction, there has not been any Prophet but warned his people and I am going to warn you of him such a warning that no Prophet warned his nation of him: indeed he is one eyed, and Allah the Honoured the Majesty is not one eyed, it is written in between his two eyes 'Kafir' (Disbeliever), every believer would read it.

Narrated by Ahmad (6/139-140) and Ibn Mandah (97/2, 100/1).

I say: Its chain is Correct.

3rd: Narrated by Ibn Umar رضي الله عنهما , who said, Allah's Messenger ﷺ:

«إنَّهُ لَمْ يَكُنْ نَبيٌّ قَبْلِي إلاّ وَصَفَهُ لامَّتِهِ، ولأصِفَنَّهُ صِفَةً لَمْ يَصِفْها مَنْ كانَ قَبْلِي، إنّهُ أَعْوَرُ، وَاللّه تَبارَكَ وَتَعالَى لَيْس بِأعْوَرٍ، عُيْنُه اليُمْنى كَأَنّها عِنَبَةٌ طافية» .

There has been no prophet before me but he described his characteristics, I will describe characteristics that none have described before me: indeed, he is one eyed and Allah the Blessed the High is not one eyed, his right eye is like a floating grape.

Narrated by Ahmad (2/27) and his son in *Al-Sunnah* (140) from Ibn Ishaaq on the authority of Nafi from Ibn Umar. Javayriyyah followed him narrating it from Nafi likewise and

he added into it. Bukhaari and Muslim narrated it from Abdullah bin Umar through another way likewise on page 57.

4th: Narrated by Sa'ad bin Abi Waqqas ﷺ who said, Allah's Messenger ﷺ:

لأصفن الدجال صفة لم يصفها من كان قبلي ، إنه أعور ، والله عز وجل ليس بأعور .

I will describe Dajjaal with a characteristic, none has described him with it before me: Indeed he is one eyed and Allah the Honoured the Majesty is not one eyed.

Narrated by Ahmad (1/176, 182), his son in *Al-Sunnah* (137) and Al-Daani (130/2) from Muhammad bin Ishaaq from Dawood bin Aamir bin Sa'ad bin Maalik on the authority of his father, who narrated it from his father. Its narrators are reliable, but there is Ibn Ishaaq who is *Mudaalis*, Abu Ya'la also narrated it through his (Ibn Ishaaq) chain, and likewise Al-Bazzar; likewise is in *Al-Majma* (7/337).

5th: Narrated by Abu Sa'eed Al-Khudri ﷺ, he heard Allah's Messenger ﷺ saying:

ألا كل نبي قد أنذر أمته الدجال، و إنه يومه هذا قد أكل الطعام، و إني عاهد عهدا لم يعهده نبي لأمته قبلي: ألا إن عينه اليمنى ممسوحة الحدقة جاحظة، فلا تخفى، كأنها نخاعة في جنب حائط، و عينه اليسرى كأنها كوكب دري، معه مثل الجنة و مثل النار، فالنار روضة خضراء و الجنة غبراء ذات دخان.

Beware, every Prophet warned his people of Dajjaal and this is his time (to appear), he will eat food. Verily, I am undertaking a covenant that which no prophet undertook for his nation before me: beware, verily, his right eye is stare wiped sight, it

should not be hidden, it is like expectoration on a wall and his left eye would be apparent like a lightened star (floating), with him would be that would resemble heaven and fire, actually the fire would be a green garden and the heaven would be smoky barren.......". A long Hadith, in which there is a story of a believer whom Dajjaal would kill and then raise him alive, after that would not have power to kill him again, it will come later on.

Narrated by Hanbal (47/1-2), Abd bin Humayd (118/2), Abu Ya'la (63/1-), Ibn Asaakar (1/610-611) and Al-Haakim (4/537-539) and he said:

"This is the strangest Hadith about Dajjaal, which Atiyyah bin Sa'ad narrated his alone from Abu Sa'eed Al-Khudri, Bukhaari and Muslim did not take Atiyyah as a proved narrator".

I say: It is because of his weakness, Al-Haythami said (7/337), he also referred it to Al-Bazzar: "He is declared authentic".

I say: But Mujaalid followed him narrating from Abi Al-Wadaak, who said: Abu Sa'eed said to me: would the Al-Khawarij stay with Dajjaal? I said: No. He said, Allah's Messenger ﷺ said:

«إني خاتم ألف نبي، وأكثر ما بعث نبي يتبع إلا قد حذر أمته الدجال، وإني قد بين لي من أمره ما لم يبين لأحد، وإنه أعور وإن ربكم ليس بأعور، وعينه اليمنى عوراء جاحظة..................."الحديث إلى قوله: (ذات دخان).

I am the last as seal of the prophet-hood, the most worthy of being followed, no prophet was sent but he warned his people of Dajjaal and his matter has been made so much more clear for me with which was not explained for anyone else. He is one eyed, and verily your Lord is not one eyed, his right eye is defective and staring.............(up to his statement) "smoky".

Narrated by Ahmad (3/79). I say: Mujaalid is not strong, but Abu Al-Waddaak is better than him, so the Hadith is sound after combining both chains. Allah knows best. Other than Mujaalid narrated it from Abu Al-Waddaak through another wording, it would come soon on page 93-94.

6th: Narrated by Jaabir, who said, The Prophet said:

"ما من نبي إلا قد حذر أمته الدجال، و لأخبرنكم منه بشيء ما أخبر به أحد كان قبلي." ثم وضع يده على عينيه، فقال: "أشهد أن الله عز و جل ليس بأعور."

There has been no Prophet but he warned his nation of Dajjaal, I will inform you about him with something with which none has informed before me. Then he put his hand on his both eyes and said: "I bear witness that Allah the Honoured the Majesty is not one eyed.

Al-Haakim narrated it (1/24) and Ibn Mandah in *Al-Tawheed* (82/2) and said: This chain is of well-known reporters.

I say: Its chain is good, the narrators are reliable. Ibn Madnah declared it defective through Hadith of Ibn Umar likewise, and in there is: "He pointed at his both eyes with his hand".[1]

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[1] Bukhaari narrated it (13/332) consecutive, Hadith of Jaabir is supportive for this addition (on page 106-107) and the Hadith of Abu Hurayrah, that he said about the following Qur'aanic verse:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤدُّواْ الأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُواْ بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُم بِهِ إِنَّ اللَّهَ كَانَ سَمِيعاً بَصِيراً. (النساء: 58)

Verily! Allâh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All Hearer, AllSeer. [Al-Nisaa:58]

I (Abu Hurayrah) saw Allah's Messenger putting his thumb on his ear and the finger that follows it (thumb) on his eye, Abu Hurayrah said: I saw Allah's Messenger doing that.

Another way of narrating from him (Jaabir), he said, Allah's Messenger ﷺ said:
As the previous Hadith, except the wording: his right eye.[1]

Al-Haythami said (7/347): "Al-Bazzar narrated it, but there is Mujaalid bin Sa'eed in its chain, the majority declared him as weak, but there is also reliability declared about him".

Al-Haafiz Ibn Katheer said in *Al-Nihaayah* (1/128): "Its chain is sound but its wording is too strange".

8. I did not find a reliable supportive narration for it.

Sulayman bin Shahaab narrated saying: Abdullah bin Maghnam ؓ came to me who was one of the Prophet's Companions. He told me from the Prophet ﷺ that he ﷺ said:

"Dajaal, there should not be anything hidden about him; he would appear from the east, would call for me (would call to Islam), would be followed, wage a fight against the people and would fight them, defeat them, he would remain on it until coming to Kufah, Allah's religion would overcome, be acted on accordingly and followed and he would like that. After that he will say: verily, I am a prophet. Every wise person would

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Narrated by Abu Dawood (2/277-278), Ibn Khuzaymah in *Al-Tawheed* (P. 31), Al-Haakim (1/24), Al-Bayhaqww in al-Asma (P.178), Ibn Mandah also (82/2) and said: "Abu Mash'ar narrated it from Al-Muqbari from Abu Hurayrah, Ibn Lahiyyah narrated it from Yazeed bin Abi Habeeb from Abu Alkhayr Marthad bin Abdullah from Uqbah bin Aamir. Also narrated by Al-Hasan bin Thawbaan from Abu Al-khayr from Uqbah bin Aamir likewise."

I say: Chain of Abu Hurayrah's Hadith is on the condition of Muslim, likewise Al-Haakim, Al-Dhahabi and Al-Haafiz (13/318) said, AlKawthari declared it defective in his foot notes in Al-Asma without any proof, as it is his habit about the Ahaadith of Sifaat.

[1] See: Mawarid Al-Zam'aan (1899).

avoid that and would leave him. He would stay after that until he would say: I am Allah, then his eyes would be covered, his ear would be cut off and it will be written in between his two eyes: Kaafir (Disbeliever). [Al-Hadith].

Al-Haythami said (7/340-341): "Narrated by Al-Tabrani, and Sa'eed bin Muhammad Al-Waraaq is there in, who is abandoned narrator".

I say: But Al-Haafiz said in *Al-Taqreeb*: "He is Weak" that is why he said in *Al-Fat-ah* (13/77): "Its chain is weak, but he did not exaggerate in telling his weakness. Allah knows best!

Ibn Assakar narrated it through his own chain (1/217-218). Then I found a strong supportive narration for it from the Hadith of Abu Hurayrah ﷺ as Marfu with the wording:

«بين يدي الساعة قريب من ثلاثين دجالين كذابين كلهم يقول: أنا نبي، أنا نبي».

There would be about thirty liar Dajjaals, before the day of Judgement, all of them would say, I am a Prophet, I am a Prophet.

Ahmad narrated it through this wording (2/429), Shaykhayn (Bukhaari & Muslim) and others likewise and Ahmad's chain is Correct. The reason of deriving an argument from the Hadith and its support for this clause is; that the Fake Christ would be one of these-even the most evil of them- and also of Hadith of Sumurah narrated Marfu supports that which I have mentioned:

"والله؛ لا تقوم الساعة حتى يخرج ثلاثون كذابا آخرهم الأعور الدجال..." الحديث.

By Allah! The Last Day will not establish until thirty liar Dajjaals would appear and the last of them would be one-eyed Dajjaals.........Al-Hadith. There is weakness in its chain.

9. This clause- without 'the second time'- came in several Ahaadith:

1st: Narrated by Umar Thaabit Al-ansaari, one of the Companions of Allah's Messenger ﷺ informed him that one day Allah's Messenger ﷺ warned the people of Dajjaal saying:

"Verily, it is written in between his two eyes: Kaafir (Disbeliever); one who would dislike his behavior would read it, or, every believer would read it" and he ﷺ said:

"Know, one of you would not see his Lord the Honoured the Majesty until he dies".

Narrated by Muslim (8/193), Abdul-Razzaq in *Al-Musannaf* (20820), also Tirmidhi declaring it Sahih (2236), similarly, Ahmad (5/433) and Al-Daani (129/1-2) without the wording: "Or every believer would read it".

2nd: Narrated by Ubaadah bin Al-Saamit, who said, Allah's Messenger ﷺ said:

«إنِّي قَدْ حَدَّثْتُكُمْ عن الدَّجَّالِ حَتَّى خَشِيتُ أَنْ لا تَعْقِلُوا. إنَّ مَسِيحَ الدَّجَّالِ رَجُل قَصِيرٌ أفحج دعج، أعْوَرُ مَطْمُوسُ الْعَيْنِ، لَيْسَ بِنَاتِئَةٍ وَلا جَحْرَاءَ، فإنْ التبسَ عَلَيْكُم فاعْلَمُوا أنَّ رَبَّكُم عز و جل لَيْسَ بِأَعْوَرَ، و أنكم لن تروا ربكم حتى تموتوا».

I have told you so much about the Dajjaal that I am afraid you may not understand. Verily, the Fake Christ is short, hen toed, curly hair, one eyed, an eye-sightless, and neither protruding not deep-seated. If you are confused about him, know that your Lord the Most Honoured the Majesty is not one-eyed. You would not see you Lord until you die.

Narrated by Abu Dawood (2/213), Al-Aajiri in *Al-Sharee'ah* (P. 375), Abu Nu'aym in *Al-Hilyaah* (5/157, 221 and 9/235), Ibn Mandah in *Al-Tawheed* (83/1). I say: Its chain is good, Its all narrators are reliable. Al-Hathami said (7/348): "Al-Bazzar narrated it but Baqiyyah is there in, and he is Mudallis".

I say: He (Baqiyyah) declared his listening (the wording of Tah-dith, direct listening from a narrator) from Abi Nuaym in the mentioned three narrations, Ibn Mandah and Abu Dawood also mentioned the wording of Tahdith except the following version did not occur in his (Abu Dawood) narration:

"و إنكم لن تروا ربكم حتى تموتوا".

Verily, you will never see you Lord until you die.

10. **This clause is narrated frequently from the Prophetﷺ on the authority of a group of the Companions.** The research reference of these most Ahaadith have passed, I would consider sufficient to point out their existing place without mentioning them here:

1st: Abdullah bin Umarرضي الله عنهما on page 57, 58, 71.
2nd: Anan bin Maalikﷺ on page 58.
3rd: Aishahرضي الله عنها on page 68-69, 71.
4th: Umm Salamahرضي الله عنها on page 71.
5th: Sa'ad bin Abi Waqqasﷺ page, 72.
6th: Abu Sa'eed Al-Khudriﷺ on page 73.
7th: Jaabir bin Abdullahرضي الله عنهما on page 74.
8th: Ubaadah bin Al-Saamitﷺ on page 77.
9th: Asmaa daughter of Yazeed Al-Ansaariyyahرضي الله عنها, her Hadith would come soon on page 86-89.
10th: A man from the Companions of the Prophetﷺ, it will come on page 81.
11th: Narrated by Ibn Abbaasرضي الله عنهما from the Prophetﷺ that he said:

"الدجال: هو أعور هجان، أشبه الناس بعبد العزى بن قطن، فإما هلك الهلك؛ فإن ربكم ليس بأعور".

Dajjaal, he is one eyed white, the most resembled of the people with Al-Uzza bin Qatan, the destroyed would be spoiled, verily your Lord is not one eyed.

Narrated by Ibn Khuzaymah in *Al-Tawheed* (P.31), Ibn Habbaan (1900), Ahmad (1/240, 313), his son in *Al-Sunnah* (P.137), Al-Tabrani in *Al-Kabeer* (11711), Hanbal in *Al-Fitn* (45/1) and Ibn Mandah in *Al-Tawheed* (83/1).

I say: its chain is according the Muslim's condition.

11. This clause is narrated from a group of the Companions:

1st: Anas bin Maalik ﷺ and his Hadith has passed on page 59.
2nd: Aishah رضي الله عنها, her Hadith has passed on page 71.
3rd: One of the Prophet's Companions his Hadith has passed on page 77.
4th: Abdullah bin Umar رضي الله عنهما, his Hadith has passed on page 58.
5th: Hudhayfah bin Al-Yamaan ﷺ, his Hadith has passed in footnote of page 56.
6th: Nufayr bin Jubayr, his Hadith's research reference has passed on page 67.
7th: Abu Bakrah Al-Thaqafi ﷺ, he said: Alah's Messenger ﷺ said:

"Dajjaal is one eyed in his left eye, it is written in between his two eyes: Kaafir (Disbeliever); unlettered and lettered would read it".

Narrated by Ahmad (5/38).

I say: Its chain is correct, Al-Haythami said (7/337): "its reporter are reliable".

8th: Narrated by Safeenah, it will come on page 85.

9th: Narrated by Jaabir bin Abdullahرضي الله عنهما , it will also come on page 82-84.

10th: Narrated by Asmaa daughter daughter of Yazeed Al-Ansaariyyahرضي الله عنها, it will come on page 86-89.

12. **This clause is also narrated frequently from the Prophet, it is narrated in several Ahaadith of many Companions towards whose Ahaadith I have just indicated.**

13. **This clause is narrated by a group of the Companions:**

1st: Hudhayfah bin Al-Yamaan, he said taht Allah's Messenger:

«الدَّجَّالُ أَعْوَرُ الْعَيْنِ الْيُسْرَى. جُفَالُ الشَّعَرِ. مَعَهُ جَنَّةٌ وَنَارٌ. فَنَارُهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ». و زاد في رواية: [فمن دخل نهره حط أجره ووجب وزره، ومن دخل ناره وجب أجره وحط وزره]

"Dajjaal is blind by his left eye, with plenty hair, he would have with him the heaven and the fire, but in fact his fire would be paradise and his paradise would the fire". He added in another narration: "Whoever would enter his river (Paradise) his reward is waived and his sin would be accounted, whoever would enter his fire his reward would be written and his burden (sin) would be waived."

Narrated by Muslim (8/195), Ibn Maajah (2/506), Ahmad (5/397), another narration by Tirmidhi (5/403), its chain is sound, al-Haakim declared it as Sahih (4/433), Al-Dhahabi also agreed with him, Abu Dawood narrated it (4244), it is mentioned in *Al-Mishkaah* (5396, in the second research work).

2nd: A man from the Companions of the Prophet ﷺ, who said: I heard Allah's Messenger ﷺ saying:

أنذرتكم فتنة الدجال، فليس من نبي إلا أنذره قومه أو أمته، وإنه آدم جعد، أعور عينه اليسرى، وأنه يمطر ولا ينبت الشجرة، وإنه يسلط على نفس فيقتلها ثم يحييها، ولا يسلط على غيرها، وإنه معه جنة ونار، ونهر وماء، وجبل خبز، وإن جنته نار وناره جنة، وإنه يلبث فيكم أربعين صباحاً يَرِدُ فيها كل منهل إلا أربع مساجد، مسجد الحرام، ومسجد المدينة، والطور، ومسجد الأقصى، وإن شكل عليكم أو شبه فإن الله عزَّ وجلَّ ليس بأعور.

I warn you against the affliction of Dajjaal, there has been no Prophet but he warned his nation or his people against him, he is man with curly hair, blind in by his left eye, he would cause rainfall but it will not grow the plants, he would be given power over a soul and would kill it then would raise it alive and would not be given power over other than it. He would have heaven, fire, river, water and a pile of bread with him, in fact his heaven would be like fire and his fire would be like Paradise. He would stay for forty mornings during which he would go everywhere except the four places of worship (mosques): the holy mosque (in Maakah), the Mosque in Al-Madinah, Al-Toor and Mosque in Jerusalem, if it is confusing for you (about him) or resemblance, then (know) verily Allah the Most Honoured the Majesty in not blind by one eye.

Narrated by Ahmad (5/434, 435) and Hanbal (54/2-55/2). I say: Its chain is Correct, Ibn Mandah narrated it in *Al-Tawhee* (83/1), he added at the end:

"فاعلموا أن الله عز و جل ليس بأعور، ليس الله بأعور، ليس الله بأعور".

Know, verily Allah the Most Honoured the Majesty is not one eyed, Allah is not one eyed, Allah is not one eyed.

He said: It is agreed that its chain belong to the accepted reporters.

3rd: Narrated by Jaabir that Allah's Messenger ﷺ said:

«يَخْرُجُ الدَّجَّالُ فِي خفة[1] مِنَ الدِّين، وَإِدْبَارٍ مِنَ العِلْمِ، فَله أَرْبعُونَ لَيْلَةٍ يَسِيحُهَا فِي ألارْضِ، اليَوْمُ مِنْهَا كَالسَّنَةِ، وَاليَوْمُ مِنْهَا كَالشَّهْرِ، واليَوْمُ مِنْهَا كَالجُمعةِ، ثُم سائِرُ أَيَّامِهِ كَأَيَّامِكُمْ هذِهِ، وَلَهُ حِمَارٌ يَرْكَبُهُ عَرْضُ مَا بَيْنَ أُذُنَيْهِ أَرْبَعُونَ ذِرَاعاً، فَيَقُولُ لِلنَّاسِ: أَنا رَبُّكُمْ وَهُوَ أَعْوَرُ وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٍ كـ ف ر مُهَجّاةٍ يَقْرَؤهُ كُلُّ مُؤْمِنٍ كَاتِبٍ وَغيْرِ كَاتِبٍ، يَرِدُ كلَّ مَاءٍ وَمَنْهَل إلا المَدِينَةَ وَمكةَ حَرَّمَهُمَا الله عَلَيْهِ، وَقامَتِ المَلائِكَةُ بأبوابِهَا وَمَعَهُ جِبالٌ مِنْ خُبْزٍ، وَالنَّاسُ فِي جُهْدٍ إلا مَنْ تَبِعَهُ وَمَعَهُ نَهْرَانِ أَنا أَعْلَمُ بِهِمَا مِنْهُ نَهْرٌ يَقُولُ: الجَنَّةَ وَنَهْرٌ يَقُولُ النَّارُ، فَمَنْ أُدْخِلَ الذِي يُسَمِّيهِ الجَنَّةَ فَهُوَ النَّارُ وَمَنْ أُدخِلَ الذي يُسَمِّيهِ النَّارَ فَهُوَ الجَنَّةُ» قال «وَيَبْعَثُ الله مَعَهُ شَيَاطِينَ تُكَلِّمُ النَّاسَ وَمَعَهُ فِتْنَةٌ عَظِيمَةٌ، يَأمُرُ السَّمَاءَ فَتُمْطِرُ فِيما يَرَى النَّاسُ وَيَقْتُلُ نَفْساً، ثُمَّ يُحْيِيهَا، فِيما يَرى النَّاسُ لا يُسَلَّطُ عَلَى غيْرِها مِنَ النَّاسِ وَيقُولُ: أَيُّهَا النَّاسُ هَلْ يَفْعَلُ مِثْلَ هذَا إلا الرَّبُّ عَزَّ وَجَلَّ» قال:

«فَيَفِرُّ المُسْلمونَ إلى جَبَلِ الدُّخان بالشّامِ فَيَأتِيهِمْ فَيُحَاصِرُهُمْ فَيَشْتَدُّ حِصَارُهُمْ، وَيُجْهِدُهُمْ جُهْداً شَدِيداً ثُمَّ يَنْزِلُ عِيسى ابْنُ مَرْيَمَ فَيُنَادي مِنَ السَّحَرِ فَيَقُولُ:

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[1] The writer mentioned it (خفة) but I found in Musnad Ahmad (خَفْقَةٍ), Allah knows best.

يَا أَيُّهَا النَاسُ مَا يَمْنَعُكُمْ أَنْ تَخْرُجُوا إِلَى الكَذَّابِ الخَبِيثِ؟ فيقولون: هذَا رَجُلٌ جِنِّيّ فَينطلقُونَ فَإذَا هُمْ بِعِيسى ابْنِ مَرْيَمَ صلى الله عليه وسلم فَتُقَامُ الصَّلاةُ فَيُقالُ لَهُ: تَقَدَّمْ يَا رُوحَ اللّه فيقولُ: لِيَتَقَدَّمْ إمامُكُمْ فَلْيُصَلِّ بِكُمْ فَإذَا صَلَّى صلاةَ الصُّبْحِ خَرَجُوا إِلَيْهِ» قَالَ: «فَحِينَ يَرَى الكذابُ يَنماث كما يَنْمَاثُ المِلْحُ فِي الماءِ فَيَمْشِي إِلَيْهِ فَيَقْتُلُهُ، حَتَّى أَنَّ الشَّجَرَةَ وَالحَجَرَ يُنادِي يَا رُوحَ اللّه هذَا يَهُودِيٌّ، فلا يَتْرُكُ مِمَّنْ كَانَ يَتْبَعُهُ أَحَداً إلا قَتَلَهُ» .

Dajjaal would appear when the religious position would be weak and knowledge would be withdrawn. He would stay for forty nights, would go across the land during them, a day of it would be like a year, a day of it would be like a month, and a day of it would be like a week and its all other days would be like your these days. He would be riding a donkey, there would be forty cubit breadth in between his (donkey) two ears. He would say to the people: I am your Lord, while he is blind by one eye, and verily you Lord is not one eyed, it is written in between his two eyes: Kaafir ك ف ر in letters, every literate or illiterate believer would read it. He would go to every water follow place; except Makkah and Madinah; Allah ﷻ has prohibited him from the both, the angels would be standing at its doors. He would have a pile of bread with him, the people would be in the difficult time (short of food) except the one who would follow him. There would be two rivers with him , I know better than him about them. He would say about a river, it is Paradise, and would say about the other river, it is fire. Whoever will enter the one to which he would name Paradise actually it would be fire and whoever would enter the one to which he would name fire, in fact it would be the heaven. (He said): and Allah would send devils with him who would talk the people and there would be a great affliction with him; he would command the sky it would cause rain, which the people would see.

And he would kill a soul then raise him alive while the people would see it, he would not be given power over other than it from the people, and would say: O people! Can someone do like this other than the Lord the Honoured the Majesty?! He ﷺ said: The Muslims would run to a smoky-mountain in Syria, he (Dajjaal) would come to them, siege them, strengthen the siege around them and would do a strong struggle against them. Then Jesus son of Mary عليهما السلام would descend, calling in the morning: O people! What does prevent you from going out to the evil liar? They would say: This is a man affected by Jinn. They would march, there would be Jesus the son of Mary عليهما السلام , the prayer would be established, it would be said to him: come forward, O Allah's Word! He would answer: your Imam should go forward to lead you in prayer. After praying the morning prayer they would march towards him. He ﷺ said: when the liar (Dajjaal) would see (Jesus ﷺ) he would melt as salt dissolves in water. He ﷺ would walk towards him and kill him, the matter would be that the tree and stone would call: O Allah's Word (Jesus)! Here is a Jew. He would not leave anyone of those who would follow him but kill them.

Narrated by Ahmad (3/367-368), Ahmad said, Muhammad bin Saabiq informed us, who said, Ibraheen bin Tahmaan told us on the authority of Abu al-Zubayr from Jaabir.

Ibn Khuzaymah narrated it in *Al-Tawheed* (P.31-32) and Al-Haakim narrated it shorten (4/530) through two chains on the authority of Ibraheem.

I say: This chain, its reporters are reliable those of Al-Sahih; except Abu Al-Zubayr, who is Mudaalis, and narrated it as Mu'an'anah, despite that Al-Haakim said: "It has Correct chain". Al-Dhahabi agreed him.

4th: Narrated by Safeenah, freed slave of Allah's Messenger, he said, Allah's Messenger said addressing us:

«ألا إنه لم يكن نبي قبلي إلا قد حذر الدجال أمته، هو أعور عينه اليسرى، بعينه اليمنى ظفرة غليظة، مكتوب بين عينيه كافر، يخرج معه واديان، أحدهما جنة والآخر نار، فناره جنة، وجنته نار، ....،

ثم يسير حتى يأتي الشام فيهلكه الله عز وجل عند عقبة أفيق».

Be aware, there has been no Prophet before me but he warned his nation about Dajjaal, he is one eyed by his left eye, there would be a thick piece of flesh over his right eye, it is written in between his two eyes: Kaafir (Disbeliever), two valleys would appear with him, one is called Paradise and the second one called fire. In fact his fire would be like paradise and his Paradise would be like fire......................., then he will walk until come to Syria, Allah the Honoured the Majesty would destroy him near (a place called) Aqbah Ufayq.

Narrated by Ahmad (5/221-222), Hanbal in *Al-Fitn* (49/1) and Ibn Asaakar (1/617).

I say: Its chain is sound as a supportive narration, Ibn Katheer said in *Al-Nihaayah* (1/124): "There is no harm with it".

5th: Narrated by Abu Hurayrah, its version has passed on page 70.

14. This clause came in two Ahaadith without the wording 'to seek help from Allah'

1st: Narrated by Al-Nawwas bin Sam'aan, its version has passed on page 62-67.
2nd: Narrated by Nufayr bin Jubayr, its version has passed on page 67.

15. So for I did not find any supportive narration for this clause.

If it is proved, then it will be clear that the fire of Dajjaal would be real fire not only metaphorical, may Allah curse him! Yes, Al-Daani narrated in *Al-Fitn* (134/2) from Al-As-bagh bin Nabaatah from Ali ﷺ, a Mauqoof[1] Hadith:

"Who would be tested with his (Dajjaal's) fire, should read Surah *Al-Kahf*, The fire would become cool and peaceful for him..................his people on that day would be those who would be involved in usury –they would charge twelve for ten- and children would be bastard".

But this Al-As-bagh is abandoned (whose Ahaadith are not taken) and very weak, so it is not right to argue with it.

16. Two Ahaadith support this clause:

1st. Hadith of Asmaa the daughter of Yazeed Al-Ansaariyyah; Sha-hr bin Hawshab narrated it on her authority, she said:

"أتاني رسول الله صلى الله عليه وسلم في طائفة من أصحابه، فذكر الدجال، فقال رسول الله: إن قبل خروجه ثلاث سنين؛ تمسك السماء السنة الأولى ثلث قطرها والأرض ثلث نباتها والسنة الثانية تمسك السماء ثلثي قطرها والأرض ثلثي نباتها والسنة الثالثة تمسك السماء ما فيها والأرض ما فيها حتى يهلك كل ذي ضرس و ظلف من البهائم.

[1] Saying of a Sahaabi (Companion).

وإن أشد فتنته أن يقول للأعرابي: أ رأيت إن أحييت لك إبلك عظيمة ضروعها طويلة أسنمتها تجتر ، تعلم أني ربك؟ قال فيقول: نعم. قال: فيتمثل له الشياطين (على صورة إبله، فيتبعه) قال: و يقول للرجل: أ رأيت إن أحييت لك أباك و أخالك و أمك؛ اتعلم أني ربك؟ قال: نعم. قال: فيتمثل له الشياطين (على صورهم ، فيتبعه).

قال: ثم خرج رسول الله صلى الله عليه وسلم لحاجته،فوضعت له وضوءا، فانتحب القوم حتى ارتفعت أصواتهم، فأخذ رسول الله صلى الله عليه وسلم بلحمتى (و في رواية: عضادتي) الباب ، فقال: مهيم؟ (و كانت كلمة من رسول الله صلى الله عليه وسلم إذا سأل عن أمر يقول: مهيم؟، قالت أسماء:) فقلت: يا رسول الله! خلعت قلوبهم بالدجال. فقال رسول الله صلى الله عليه وسلم: (ليس عليكم بأس)، إن يخرج وأنا فيكم فأنا حجيجه و إن مت؛ فالله خليفتي على كل مؤمن.

(قالت: قلت: أمعنا يومئذ قلوبنا هذه يا رسول الله؟ قال نعم؛ أو خير، إنه توفي إليه ثمرات الأرضين و أطعمتها.

قالت: والله؛ إن أهلي ليختمرون خميرتهم؛ فما يدرك حتى أخشى أن أفتن من الجوع) ، و ما يجزئ المؤمنين يومئذ؟ قال: يجزيهم ما يجزيهم أهل السماء.

(قالت: يا نبي الله! و لقد علمنا أن لا تأكل الملائكة و لا تشرب. قال: و لكنهم يسبحون و يقدسون، و هو طعام المؤمنين يومئذ و شرابهم)، التسبيح

و التقديس، (فمن حضر مجلسي و سمع قولي، فليبلغ الشاهد الغائب، و اعلموا أن الله صحيح ليس بأعور، و أن الدجال أعور، ممسح العين، بين عينيه مكتوب: كافر، فيقرؤه كل مؤمن كاتب أو غير كاتب).

Allah's Messenger ﷺ came to me in a group of his Companions, and mentioned about Dajjaal. Allah's Messenger ﷺ said: "Three years before his appearing; in the first year the heaven would withhold one third of its rain and the earth one third of its production, in the second year the heaven would withhold two thirds of its rain and the earth would withhold two thirds of its vegetation, in the third year the heaven would withhold whatever there is in and the earth whatever there is in, until everything with fang and hoof will perish.

And of his severe affliction is that he would say to a Bedouin: what do you think if I bring to life your big she-camel with its long udders and its fatty hump; would you know that I am your Lord? He (the narrator) said: The man would say: yes. He said: the devils will stand up for him (in image of his camel and he would follow him). He said: He (Dajjaal) would say to the man: what do you think if I raise alive you father, brother and mother, would you then know that I am your Lord? He said: He will answer in positive. He said: Then the devils will stand up (in their image and then he would follow him).

He (the narrator) said: Then Allah's Messenger ﷺ went out for his need (to relieve himself), I put water for him, the people began talking keenly until their voices rose. Allah's Messenger ﷺ caught the both jambs (in another narration is 'عضادتي' both jambs) of the door and said: What? [It was the wording of Allah's Messenger ﷺ, when he would ask about something would say: What? Asmaa said:] I said: O Allah's Messenger! You have put off their hearts by talking about Dajjaal. Allah's Messenger ﷺ said: "[You should not worry about], if he

appears while I am among you, I would deal with him, and if I die then Allah would be the helper of every believer on my behalf.

[She said: I said: Would we have these very hearts (in a good position) at that time, O Allah's Messenger!]

He ﷺ said: Yes, or better, the fruits and food of the earth would be given to him.

She said: By Allah! Verily, my family is ferment bakeries, what will happen then until I fear that may be I would be tested by hunger], what will suffice them at that time (for food)?

He ﷺ said: What suffices the heavenly beings (angels) would suffice you. [She said: O Allah's Prophet ﷺ! We know that the angels neither eat nor do he drink. He ﷺ answered:

"But they would glorify (Sub-haa-nallah) and extol the Praise (of Allah), it will be the food and drink of the believers at that time]; saying Sub-haa-nallah and extolling His Praise, [whoever is present in my congregation and has listened my statement; the present should convey the absent, know that Allah ﷻ is fine and is not one eyed, verily Dajjaal is one eyed, with wiped eye, it would be written in between his two eyes: Kaafir (Disbeliever); every literate or illiterate believer would read it].

Narrated by Abdur-Razzaaq in *Al-Musannaf* (11/391/20821), Al-Tiyaalasi (2/217/2775), Ahmad (6/453, 454, 455), Hanbal bin Ishaaq Al-Shaybaani in *Al-Fitn* (45/1-2, 46/1), Ibn Asaakar in *Al-Taareekh* (1/616-617), Abdullah in *Al-Sunnah* (141) and likewise Abu Amr Al-Daani in *Al-Fitn* (126/1) its ending part is narrated through the way of Shahr.

Ibn Katheer said (1/135): "There is no harm with this chain".

In a narration from Ahmad (6/454), Hanbal (54/1-2) and from Abdur-Razzaaq too (20822) through the way of Ibn Khaytham on the authority of Shahr as Marfu with the wording:

"يمكث الدجال في الأرض أربعين سنة، السنة كالشهر، و الشهر كالجمعة، و الجمعة كاليوم، و اليوم كاضطرام السعفة في النار".

Dajjaal will stay for forty years in the land, a year would be like a month, a month would be like a week, a week would be like a day and a day would be like a burning of palm leaf in fire (as palm leaf takes short time to be burnt in fire).

Al-Haythami said (7/347): "Al-Tabrani narrated it through the way of Shahr bin Hawshab, who is not accepted when he apposes the Correct Ahaadith: [The Correct Hadith is: He would stay for forty days in the land] while in this narration is forty years. The rest of the narrators are reliable".

2nd: Hadith of Jaabir, passed (P. 82-84) and in there is: "Allah would send devils with him, who would speak to the people".

17. There are some Ahaadith about this clause:

1st: Narrated by Abu Sa'eed Al-Khudri ﷺ he said: Allah's Messenger ﷺ told us a long Hadith about Dajjaal, he ﷺ said in his speech talking to us:

يأتي الدجال، و هو محرم عليه أن يدخل نقاب المدينة، فيخرج إليه رجل (ممتلئ شبابا) يومئذ (من المؤمنين)، هو خير الناس أو من خيرهم؛ فيقول: أشهد أنك الدجال الذي حدثنا رسول الله صلى الله عليه وسلم حديثه. فيقول الدجال: أ رأيتم إن قتلت هذا ثم أحييته؛ أتشكون في الأمر؟

فيقولون: لا. فيقتله ثم يحييه، فيقول حين يحيى: و الله، ما كنت قط أشد بصيرة فيك مني الآن! قال: فيريد قتله الثانية، فلا يسلط عليه.

Dajjaal would come, it is forbidden upon him to enter the gates of Madinah, [a man with full youth] at that time [from the believers] would go to him who would be the best of the people or the best of them; he would say I bear witness that you are the Dajjaal about whom Allah's Messenger ﷺ informed us through his speech. Dajjaal would say: what do you think if I kill him and then raise him alive, would you be doubtful about the matter? They would answer: No. So he would kill him and raise him alive. The man would say after being raised alive: I have never been more mindful about you than now! He (the narrator) said: He would want to kill him again but would not be given power over him.

Abdu-Razzaaq narrated it (20824): Abdur-Razzaaq said, Ma'mar informed us from Al-Zuhri saying: Abaydullah bin Abdullah bin Utbah told me that Abdu Sa'eed Al-Khudri said: He mentioned the narration and added: Ma'mar said: It reached me that a copper plate would be fixed around his neck and also reached me that he is Khidhr whom Dajjaal would kill and raise him alive.

Ibn Habbaan narrated it through the way of Abdur-Razzaaq (6763). Also narrated by Ahmad from Abdur-Razzaq without narrating Ma'amr's mentioned saying. Likewise Al-Bukhaari narrated it (13/86-88), Muslim (8/199) and Ibn Mandah (95/1) through another way from Zuhri, Muslim added: Abu Ishaaq said: it is said, that man would be Khidhar عليه السلام.

I say: This Abu Ishaaq is, Ibraheem bin Muhammad bin Sufyaan Al-Zahid, a narrator of Sahih Muslim, as Al-Haafiz said it with definite wording (13/88-89) following Ayaadh, al-Navavi and others.

I say: The matter is that that there is no proof in the wording reached Ma'mar because its narrator is unknown, if he is known it still has one defect of broken narration, and Khidhar died before the Prophetﷺ and did not find himﷺ which is the preferred opinion according to the investigators. For that Ibn Al-Arabi said:

"I heard who says: Verily, whom the Dajjaal would kill, he is Khidhar. This is the claim, without any evidence".

2nd. Narrated by a man from the Companions of the Prophet ﷺ, passed (P. 81).

3rd: Narrated by Al-Nawwas bin Sam'aan ﷺ, passed (P. 62-67) in there is:

: ثم يدعو رجلا ممتلئا شبابا، فيضربه بالسيف فيقطعه جزلتين رمية الغرض، ثم يدعوه، فيقبل إليه و يتهلل وجهه يضحك.

He will then call someone in the flush of youth, strike him with the sword, cut him into two pieces and (make these pieces lie at the distance, which is generally between the archer and his target. He will then call (that young man) and he will come forward laughing with his face gleaming (with happiness).

4th: Narrated by Abdullah bin Maghanm ﷺ, the first part of his Hadith has passed on page (75-76), its end is:

"Then he would call a man-while they would be watching- he would be ordered and be killed, he would cut his bodily parts one by one, separate them and the people would see it, then bring them to gather and would strike with his stick, all of a sudden he would stand up (again alive), he (Dajjaal) would say: I am Allah, I cause life and I cause death. This all would be through magic with which he would affect the people's eyes; but (later) this will not work anymore".

I say: Its chain is Weak, and this context is denounced. Allah knows best.

5th. Narrated by Abdullah bin Amrﷺ, it will come in the next clause.

18. There are two Ahaadith about this clause:

1st: Narrated by Abu Sa'eed Al-Khudri ﷺ he said, Allah's Messenger ﷺ said:

«يَخْرُجُ الدَّجَّالُ فَيَتَوَجَّهُ قِبَلَهُ رَجُلٌ مِنَ الْمُؤْمِنِينَ. فَتَلْقَاهُ الْمَسَالِحُ، مَسَالِحُ الدَّجَّالِ. فَيَقُولُونَ لَهُ: أَيْنَ تَعْمِدُ؟ فَيَقُولُ: أَعْمِدُ إِلَى هَـذَا الَّذِي خَرَجَ. قَالَ: فَيَقُولُونَ لَهُ: أَوَ مَا تُؤْمِنُ بِرَبِّنَا؟ فَيَقُولُ:مَا بِرَبِّنَا خَفَاءٌ. فَيَقُولُونَ: اقْتُلُوهُ. فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: أَلَيْسَ قَدْ نَهَاكُمْ رَبُّكُمْ أَنْ تَقْتُلُوا أَحَداً دُونَهُ. قَالَ: فَيَنْطَلِقُونَ بِهِ إِلَى الدَّجَّالِ. فَإِذَا رَآهُ الْمُؤْمِنُ قَالَ: يَا أَيُّهَا النَّاسُ هَـذَا الدَّجَّالُ الَّذِي ذَكَرَ رَسُولُ اللّهِ . قَالَ: فَيَأْمُرُ الدَّجَّالُ بِهِ فَيُشَبَّحُ. فَيَقُولُ: خُذُوهُ وَشُجُّوهُ. فَيُوسَعُ ظَهْرُهُ وَبَطْنُهُ ضَرْباً. قَالَ: فَيَقُولُ: أَوَ مَا تُؤْمِنُ بِي؟ قَالَ: فَيَقُولُ: أَنْتَ الْمَسِيحُ الْكَذَّابُ. قَالَ فَيُؤْمَرُ بِهِ فَيُؤْشَرُ بِالْمِئْشَارِ مِنْ مَفْرِقِهِ حَتَّى يُفَرَّقَ بَيْنَ رِجْلَيْهِ. قَالَ: ثُمَّ يَمْشِي الدَّجَّالُ بَيْنَ الْقِطْعَتَيْنِ. ثُمَّ يَقُولُ لَهُ: قُمْ. فَيَسْتَوِي قَائِماً. قَالَ: ثُمَّ يَقُولُ لَهُ: أَتُؤْمِنُ بِي؟ فَيَقُولُ: مَا ازْدَدْتُ فِيكَ إِلاَّ بَصِيرَةً. قَالَ: ثُمَّ يَقُولُ: يَا أَيُّهَا النَّاسُ إِنَّهُ لاَ يَفْعَلُ بَعْدِي بِأَحَدٍ مِنَ النَّاسِ. قَالَ: فَيَأْخُذُهُ الدَّجَّالُ لِيَذْبَحَهُ. فَيُجْعَلَ مَا بَيْنَ رَقَبَتِهِ إِلَى تَرْقُوَتِهِ نُحَاساً. فَلاَ يَسْتَطِيعُ إِلَيْهِ سَبِيلاً. قَالَ: فَيَأْخُذُ بِيَدَيْهِ وَرِجْلَيْهِ فَيَقْذِفُ بِهِ. فَيَحْسِبُ النَّاسُ

أَنَّمَا قَذَفَهُ إِلَى النَّارِ. وَإِنَّمَا أُلْقِيَ فِي الْجَنَّةِ». فَقَالَ رَسُولُ اللّهِ : «هَـذَا أَعْظَمُ النَّاسِ شَهَادَةً عِنْدَ رَبِّ الْعَالَمِينَ».

Dajjaal would come forth and a man from amongst the believer would go towards him and the armed men of Dajjaal would meet him and they would say to him: where do you intend to go? He would say: in intend to go to this one who is coming forth. They would say to him: don't you believe in our Lord? He would say: there is nothing hidden about our Lord. They would say: kill him. Then some amongst them would say: Has not your master (Dajjaal) forbidden you to kill anyone without (his permission)? And so they would take him to the Dajjaal and when the believer would see him, he would say: O people, he is the Dajjaal about whom Allah's Messenger ﷺ has informed us. Dajjaal would then order for the breaking of his head and utter (the wording): Catch hold of him and break his head. He would be struck even on his back and on his stomach. Then Dajjaal would ask him: don't you believe in me? He would say: Your are a false Christ. He would then order him to be torn into pieces with a saw from the parting of his hair up to his legs. After that the Dajjaal would walk between the two pieces. He would then say to him: Stand, and he would stand erect. He would then say to him: Don't you believe in me? And the man would say: It has only added to my insight concerning you. He would then say: O people, he would not behave with anyone amongst people after me. Dajjaal would try to catch hold of him so that he should kill him (again). The man between his neck and collarbone would be turned into copper and he would find no means to kill him. So he would catch hold of him by his hand and feet and throw him (into the air) and the people would think as if he had been thrown into Hell, whereas he would be thrown in Paradise. Thereupon Allah's Messenger said: He would be the most eminent amongst people in regard to martyrdom in the eye of the Lord of the world.

Narrated by Muslim (8/200) and Ibn Mandah (95/1) from the way of Qays bin Wahb on the authority of Abu Al-Wadaaq from him (Abu Sa'eed). Al-Haakim and others (passed on page 72-73) narrated it by the way of Atiyyah from him (Abu Sa'eed) likewise:

2nd. Narrated by Abdullah bin Amar ﷺ, who narrated from the Messenger of Allahﷺ, he ﷺ said about Dajjaal:

"ما شبه عليكم منه فإن الله ليس بأعور، يخرج فيكون في الأرض أربعين صباحا، يرد منها كل منهل؛ إلا الكعبة، و بيت المقدس، والمدينة، الشهر كالجمعة، و الجمعة كاليوم، و معه جنة و نار، فناره جنة، و جنته نار، معه جبل من خبز، و نهر من ماء.

يدعو رجلا فلا يلسطه الله إلا عليه، فيقول: ما تقول في؟ فيقول: أنت عدو الله، و أنت الدجال الكذاب. فيدعو بمنشار، فيضعه حذو رأسه، فيشقه حتى يقع على الأرض، ثم يحييه، فيقول: ما تقول؟ فيقول: و الله؛ ما كنت أشد بصيرة مني فيك الآن، أنت عدو الله الدجال الذي أخبرنا عنك رسول الله صلى الله عليه وسلم. قال: فيهوي إليه بسيفه فلا يستطيعه، فيقول: أخروه عني."

Nothing should be hidden to you about him, verily Allah is not one eyed. He would appear and stay for forty mornings in the land, he would go to every place; except Ka'bah, Bayt al-Maqdas and Al-Madinah. A month would be like a week and a week would be like a day. Resemblance of Paradise and fire would be with him, in fact his fire would be Paradise and his Paradise like fire, a pile of bread and a river of water would be with him.

He would call for a man, Allah would not give him power over anyone else except this man. He would say: what do you say about me? He would answer: You are Allah's enemy, and you are the liar Dajjaal. Then Dajjaal would ask for a saw and would place it in the middle of his head, cut him and he would fall on the ground, the he would raise him alive and would say: What do you say (about me)? He would answer: By Allah! I have never been mindful about you than now, you are the Dajjaal, Allah's enemy, Allah's Messenger ﷺ informed us about you. He (the narrator) said: He would rush towards him with his sword but would not be able (to kill him again), then he would say: Move him away from me.

Al-Haythami said (7/350): Al-Tabrani narrated it, there is a reporter in it whom I did not know.

That is why Al-Dhahabi declared it strange; as Al-Haafiz Ibn Katheer reported from him in *Al-Nihaayah* (1/134).

Note: In these two Ahaadith, it is said that Dajjaal would saw the believer with a saw while in aforementioned Hadith of Al-Nawwas is that, he would strike him with a sword and cut him into two pieces.

Al-Haafiz said (13/87): Ibn Al-Arabi said, 'the reconciliation is that they would be two men, each one would be killed in a different way than that of other'.

Al-Haafiz said: "It is what he said, but in fact the numbers of the killed would not be many (two). The narration regarding a saw explains the narration of sword, perhaps the sword would be with ridges then it would be like a saw, and he meant by the mentioned killing a sever torment. His statement, 'he would strike him with a sword' is an explanation of 'he would saw him (with a saw), and his statement, 'he would cut him into

two pieces' is an indication to the end of killing action when its sawing would end.

19. Two Ahaadith support this clause:

1st. Hadith of Al-Nawwas bin Sam'aan ﷺ aforementioned (P. 62-67)
2nd. Hadith of Asmaa daughter of Yazeed Al-Ansaariyyah also passed on page 86-89.

20 Both Ahaadith mentioned under the 19th clause support it.

21 Both Ahaadith mentioned under the 19th clause support it too.

22. This clause is narrated in the Ahaadith narrated by a group of Companions:

1st. Anas bin Maalik ﷺ, it will come in the research references of clause (24) on page 108.

2ND. Narration of Faatimah daughter of Qays about the story of Al-Jasaasah and Dajjaal[1] from the narration of Tameem Al-Daari ﷺ, in there is that Dajjaal would say:

"I am going to tell you about myself. I am the Christ and will be soon permitted to leave. So I shall leave and travel in the land, and shall not spare any town where I shall not stay for forty nights except Makkah and Medina: these two (places) are prohibited (areas) for me and whenever I shall attempt to enter

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[1] The Author said: Know that the story is Correct- even narrated frequently (Mutawatir)- Tameem Al-Daari is not alone to narrate it; as some of the ignorant people consider it like those who wrote explanatory notes for *Al-Nahaayah* by Ibn Katheer (P. 96- printed in Al-Riadh), Abu Hurayrah, Aisha and Jaabir ﷺ followed him (Al-Daaari) in narrating it. It will come on page 98, 103.

either of them, an angel with a sword in his hand will confront me and bar my way and there will be angels to guard every road leading to it. She said, Allah's Messenger ﷺ said, striking the pulpit with the help of the end of his staff: This is Taybah (meaning Medina). Have I not told you an account (of the Dajjaal) like this? The people said: Yes, and this account narrated by Tamim Dari was liked by me for it corroborates the account which I gave to you in regard to him (Dajjaal) at Medina and Makkah.

Narrated by Muslim (8/205), Ahmad (6413,418), likewise Al-Tiyaalasi in shorten version (P. 376-379), Abu Dawood (2/214-215), Hanbal (44/2-45/1) and Ibn Mandah (98/1-2) through the way of Aamir Al-Sha'bi from her (Faatimah). Similarly, Tirmidhi narrated it (2254), Ibn Maajah (2/506-508), al-Aajiri (P. 376-379) in shorten version, but they did not mention Makkah, this is also a narration from Imam Ahmad (6/373-374) and Ibn Mandah (97/2).

3rd. Narrated by Aishah رضي الله عنها, Al-Sha'bi said at the end of Imam Ahmad's report recently mentioned: I met Al-Muharar bin Abu Hurayrah ﷺ, I told him Hadith of Faatimah daughter of Qays, he said: I bear witness for my father that he told me the same as Faatimah told you; except he said, Allah's Messenger ﷺ said: He would be in the east. He (Al-Sha'bi said, then I met Al-Qaasim bin Muhammad and mentioned him the Hadith of Faatimah. He said: I bear witness for Aishah رضي الله عنها, she told me the same as Fatimah told you, except she said: Two Sacred (Cities) are prohibited upon him (to enter): Makkah and Madinah.

Ahmad narrated it (6/373-374, 417,418) by the way of Mujaalid from Aamir. Mujaalid is son of Sa'eed- he is not strong, mentioned of Makkah is not preserved in Hadith of Faatimah, that is why her Hadith and Hadith of Aishah vary, in fact both are agreed (in mentioning Makkah) because the wording Makkah is proven in Hadith of Faatinah narrated by

Muslim and others; as mentioned through the way of Aamir from her.

In a narration from Ahmad (6/241) through the way of Dawood, who is son of Abu Hind, from Aamir on the authority of Aishah رضي الله عنها as Marfu in short version, with the wording:

"لا يدخل الدجال مكة و لا المدينة".

Dajjaal would not enter Makkah nor Madinah.

I say: Its chain is Correct under the condition of Sahih Muslim. Ibn Mandah also narrated it likewise.

4th. Narrated by Abu Hurayrah ﷺ, he said, Allah's Messenger ﷺ said:

«على أنقابِ المدينة ملائكةٌ، لا يدخُلُها الطاعونُ ولا الدجّال».

There would be angels on the gates of Madinah; plague and Dajjaal would not enter it.

Bukhaari narrated it (4/6), Muslim (4/120), Ahmad (2/237,331) and Al-daani (128/2) through some ways from him (Abu Hurayrah). Another way from Ahmad (2/483) with the wording:

«المدينة ومكة محفوفتان بالملائكة، على كل نقب منها».

Madinah and Makkah would be surrounded by angels at every gate would (an angel) ....

Another narration from Muslim and Abu Ya'la also (2/292):

«يَأْتِي الْمَسِيحُ مِنْ قِبَلِ الْمَشْرِقِ. هِمَّتُهُ الْمَدِينَةُ. حَتَّى يَنْزِلَ دُبُرَ أُحُدٍ. ثُمَّ تَصْرِفُ الْمَلاَئِكَةُ وَجْهَهُ قِبَلَ الشَّامِ. وَهُنَالِكَ يَهْلِكُ».

False Christ would come forth from the eastern side, his target would be Madinah, until he would alight near Uhad (mountain). Then the angels would turn his face to Syria, there would be destroyed.

5th. Abu Bakrah al-Thaqfi said:

Before Allah's Messenger's ﷺ saying anything about Dajjaal, most of the people considered Musaylamha (as Dajjaal). So the Messenger of Allah ﷺ stood up to address and said: After Allah's praise: about the situation of the man, you are talking a lot about him, he is a liar, one of those thirty liars who would appear before the Last Hour, there would be not city but the fear of the fake Christ would reach there except Al-Madinah; at each of its gates would be two angels repelling the fear of the fake Christ from it.

Narrated by Abdur-Razzaaq (20823), Ahmad (5/41, 47) from him and from others on the authority of Ma'mar from Zuhri who narrated from Talhah bin Abdullah bin Awf from Abu Bakrah.

I say: This chain is Correct apparently, its reporters are reliable, those of Bukhaari; but two reliable narrators opposed Ma'mar, and they are: Uqayl son of Khaalid Al-Ayli and nephew of Ibn Sha-haab whose name is Muhammad bin Abdullah bin Muslim, they said: from Sha-haab on the authority of Talhah that Ayaadh bin Musaafi informed him (Ma'mar) from Abu Bakrah. Narrated by Ahmad (5/46).

I say: It is right[1], this Ayaadh is unknown; but the end bit of the narration, he is followed for it, Ibraheem bin sa'ad said from his father on the authority of his grandfather who narrated from Abu Bakrah ﷺ that the Prophet ﷺ said:

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[1] Afterwards, I saw Al-Haakim narrated the Hadith (4/541) through the way of Abdur-razzaq and others from Ma'amr, and he said: Ma'Mar and Shu-ayb bin Abi Hamzah break disconnect this chain from Al-Zuhri, for Talhah bin Abdullah bin Awf did not hear it from Abu Bakrah; he heard it from Ayaadh bin Musaami from Abu Bakrah, likewise Yunus bin Yazeed and Uqayl bin Khaalid narrated it from Al-Zuhri, then he drove the chain towards them.

«لا يَدخُلُ المدينةَ رُعبُ المسيحِ الدَّجَال، لها يومئذٍ سَبعةُ أبوابٍ على كل باب مَلَكان».

The fear of the fake Christ would not enter Madinah, there would be seven gates for it at that time and two angels would be at each gate.

Narrated by Bukhaari (4/76), Ahmad (5/43, 47) and al-Haakim tried to find supporter (4/542) but he confused. Hadith of Abu Hurayrah narrated by Bukhaari (5731) through the way of Maalik, is also its supportive, it is in Al-Mu'atta (3/88).

6th. A man from the Companions of the Prophetﷺ, passed on page 81.

7th. Jaabir bin Abdullah, passed on page 82-84

8th. Abu Sa'eed Al-Khudri passed on page 90-91

9th. Abdullah bin Amr passed on page 95-96

10th. Narrated by Anas like Abu Hurayrah's Hadith by Shaykhayn (Bukhaari & Muslim).

Bukhaari narrated it (7143), Tirmidhi (2243), Ibn Habbaan (6766) and Ahmad (3/202, 206, 277).

23. There are some Ahaadith about it:

1st. Narrated by Faatimah daughter of Qays, I have mentioned its wording recently on page 97-98

2nd. Also narrated by Jaabir he said: One day Allah's Messenger ﷺ stood on the pulpit and said:

«يا أيها الناس إني لم أقم فيكم بخبر جاءني من السماء (فذكر حديث الجساسة مختصرا، و فيه): قال: هو المسيح تطوى له الأرض في أربعين

يوما إلا ما كان من طيبة قال رسول الله صلى الله عليه وسلم: وطيبة:

المدينة ما باب من أبوابها إلا ملك مصلت سيفه يمنعه وبمكة مثل ذلك.

O people! I did not stand up among you for a news came to me from the heaven: (but and then mentioned Hadith of Al-Jsaasah shortly and there is in that narration): he said: (Dajjaal) he is the fake Christ, the earth would be shrunk for him (he would cover it) in forty days; but not what is called Taybah. Allah's Messenger ﷺ said, Taybah is Madinah, there would be no gate of its gates but an angel would at it with a sword in his hand preventing him (Dajjaal from entering) and same is with Makkah.

Abu Ya'la narrated it in his Musnad (P. 112/2, 113/2) through two ways from Muhammad bin Fudhayl who said, Al-Waleed bin Al-Jamee told us from Abu Salamah bin Abdur-Rahmaan from Jaabir.

I say: This chain is Sound and its on the condition of Muslim. Al-Hathami said (7/346): Abu Ya'la narrated it through two chains, one's reporters are those of Al-Sahih.

3rd. Mihjan bin Al-Adra ؓ, he said: "Allah's Messenger ﷺ sent me for a need, after a while he ﷺ met me in one of Madinah's street, then he ascended Uhad (mountain) and I ascended with him, he directed his face towards Madinah and said a statement about it then he said: Your mother lose you! Or her mother! A town, its people would leave it, whatever would be there would ripe, flocks of birds and beasts would eat them, eating its fruit, Dajjaal would not enter it, Allah Willing, whenever he would intend to enter it an angel would meet him at every gate of its doors with a sword in his hand preventing him from entering it.

Al-Haakim narrated it (4/427) and said: The chain is correct and Al-Dhahabi agreed him. I say: The chain is disconnected and talk about it would come later on.

23. There are some Ahaadith about it:

1st. Narrated by Faatimah daughter of Qaysرضي الله عنها, I have mentioned its wording recently on page 97-98.

2nd. Also narrated by Jaabir ﷺ he said: One day Allah's Messenger ﷺ stood on the pulpit and said:

يا أيها الناس إني لم أقم فيكم بخبر جاءني من السماء (فذكر حديث الجساسة مختصرا، و فيه): قال: هو المسيح تطوى له الأرض في أربعين يوما إلا ما كان من طيبة قال رسول الله صلى الله عليه وسلم: وطيبة: المدينة ما باب من أبوابها إلا ملك مصلت سيفه يمنعه وبمكة مثل ذلك.

O people! I did not stand up among you for a news came to me from the heaven: (but and then mentioned Hadith of Al-Jsaasah shortly and there is in that narration): he said: (Dajjaal) he is the fake Christ, the earth would be shrunk for him (he would cover it) in forty days; but not what is called Taybah. Allah's Messenger ﷺ said, Taybah is Madinah, there would be no gate of its gates but an angel would at it with a sword in his hand preventing him (Dajjaal from entering) and same is with Makkah.

Abu Ya'la narrated it in his Musnad (P. 112/2, 113/2) through two ways from Muhammad bin Fudhayl who said, Al-Waleed bin Al-Jamee told us from Abu Salamah bin Abdur-Rahmaan from Jaabir.

I say: This chain is Sound and it is on the condition of Muslim. Al-Hathami said (7/346): Abu Ya'la narrated it through two chains, one's reporters are those of Al-Sahih.

3rd. Mihjan bin Al-Adraﷺ, he said: "Allah's Messenger ﷺ sent me for a need, after a while he ﷺ met me in one of Madinah's streets, then he ﷺ ascended Uhad (mountain) and I ascended with him, he directed his face Madinah and said a statement about it then he said: Your mother lose you! Or her mother! A town, its people would leave it, whatever would be there would ripe, the flocks of birds and beasts would eat them, eating its fruit, Dajjaal would not enter it, Allah Willing, whenever he would intend to enter it an angel would meet him at every gate of its doors with a sword in his hand preventing from entering it.

Al-Haakim narrated it (4/427) and said: The chain is correct and Al-Dhahabi agreed him. I say: The chain is disconnected and talk about it would come later on.

24. Some Ahaadith are about it:

1st. Narrated by Ibn Umarرضي الله عنهما he said: Allah's Messengerﷺ said:

«يَنْزِل الدَّجال في هذه السَّبَخة، بِمَرِّ قَنَاةَ، فيكون أكثر من يخرج إليه النساء، حتى إن الرجل ليَرْجِع إلى حَمِيمِهِ، وإلى أُمه، وابنته، وأخته، وعمته، فيوثقها رِباطاً، مخافَةَ أن تخرج إليه، ثم يسلط الله المسلمين عليه، فيقتلونه ويقتلون شيعَتَه، حتى إن اليهودي ليَخْتبىء تحت الشجرة أو الحجر، فيقول الحجر أو الشجرة للمسلم: هذا يهوديّ تحتي، فاقتلْه» .

Dajjaal will alight in this barren land, watercourse, the most who would go to him would be the women, even a man would come to his friend, mother, daughter, sister and aunt, and would tie them fearing lest they would go to him, then Allah would give the Muslims power over him, they would kill him and his party until a Jew would try to hide under a tree or stone, but the stone or the tree would call a Muslim saying: Here is a Jew under me, kill him.

Narrated by Ahmad (2/67) and Hanbal in *Al-Fitn* (51-2, 52-1). I say: If the An'anah of Muhammad bin Ishaaq were not there the chain would sound.

2nd. Narrated by Abu Sa'eed Al-Khudri as Marfu:

يأتي الدجَّالُ ـ وهوَ مُحرَّمٌ عليهِ أن يَدخُلَ نِقابَ المدينةِ ـ يَنْزِلُ بعضِ السِّباخِ التي بالمدينةِ، فيخرُجُ إليهِ يَومئذٍ رجُلٌ .... (الحديث).

Dajjaal would come and he would be prevented to enter the gates of Al-Madinah. He will encamp in one of the barren areas neighbouring Al-Madinah, and there will come to him a man (who will be the best)............(Al-Hadith).

Shaykhaan and others narrated it, with the wording of Abdur-Razzaq has passed on page 90-91.

3rd. Mihjan bin Al-Adra: Allah's Messenger addressed the people saying:

يوم الخلاص، وما يوم الخلاص؟ يوم الخلاص، وما يوم الخلاص؟ يوم الخلاص وما يوم الخلاص؟، ـ ثلاثاً ـ فقيل له: وما يوم الخلاص؟ قال: يجيء الدجال فيصعد أحداً فينظر المدينة فيقول لأصحابه: أترون هذا القصر الأبيض هذا مسجد أحمد، ثم يأتي المدينة فيجد بكل نقب منها ملكاً مصلتاً فيأتي سبخة الجرف فيضرب رواقه ثم ترجف المدينة ثلاث رجفات فلا يبقى منافق ولا منافقة ولا فاسق ولا فاسقة إلاّ خرج إليه، فذلك يوم الخلاص».

The day of salvation, what is the day of salvation? The day of salvation, what is the day of salvation? The day of salvation, what is the day of salvation? (said three times). It was said to

him: what is the day of salvation? He ﷺ answered: Dajjaal will come and ascend Uhd (mountain) and will look at Madinah, saying to his friends: Do you see this white building? This is the Mosque of Ahmad. Then he will come to Madinah and find an angel with a sword in his hand at every of its gates. He will come to a barren land of Al-Juruf and stop his lobby there. Then Al-Madinah will shake thrice, none of the hypocrites male and female and disobedient male or female will remain there but go to him, that is the day of salvation.

Narrated by Ahmad (4/338), Hanbal (46/2-47/1), Al-Haakim (4/427, 543) and he said: "It is correct on the condition of Muslim" and Al-Dhahabi agreed him.

It is as they both said, if it is preserved from disconnection between Abdullah bin Shaqeeq and Mihjan, but there is Rajaa bin Abi Rajaa Al-Baahili between them, in the narration of Ahmad and Hanbal (46/1), its chain is more correct than that of the first one, there is no harm to at all to take it as supportive.

4th. Narrated by Jaabir bin Abdullah رضي الله عنهما, he said:

أشرف رسول الله صلى الله عليه وسلم على فلق من أفلاق الحرة ونحن معه فقال: «نِعْمَتِ الأرْضُ المدينةُ إذا خَرَجَ الدَّجَّالُ، على كُلِّ نَقْبٍ مِنْ أنْقَابِها مَلَكٌ، لا يَدْخُلُها، فإذا كانَ كَذلِكَ رَجَفَتِ المدينةُ بأهْلِها ثلاثَ رَجَفاتٍ، لا يَبْقَى مُنافِقٌ ولا مُنَافِقَةٌ إلا خَرَجَ إلَيْهِ وَأَكْثَرُ» يعني «مَنْ يَخْرُجُ إلَيْهِ النِّساءُ، وذلكَ يَوْمُ التَّخْلِيصِ وذلِكَ يَوْمَ تَنْفِي المدينةُ الخَبَثَ، كما يَنْفي الكِيرُ خَبَثَ الحَدِيدِ، يكونُ مَعَهُ سَبْعُونَ ألفاً مِنَ اليَهُودِ، عَلَى كُلِّ رَجُلٍ مِنْهُمْ ساجٌ وَسَيْفٌ مُحَلًّى، فَتُضْرَبُ رَقَبَتُهُ بهذا الضَّرْبِ الّذي عِنْدَ مُجتَمَعِ السُّيُولِ» ثم قال رسول الله صلى الله عليه وسلم: «ما كانَتْ فِتْنَةٌ، ولا تكونُ حَتّى تَقُومَ

السّاعَةُ أَكْبَرَ مِنْ فِتْنَةِ الدَّجَّالِ، ولا مِنْ نَبيٍّ إلا وَقَدْ حَذَّرَ أُمَّتَهُ وَلأخْبِرَنَّكُمْ بشيءٍ ما أَخْبَرَهُ نَبيٌّ أُمَّتَهُ قَبْلِي» . ثم وضع يده على عينه ثم قال: «أَشْهَدُ أَنَّ الله عَزَّ وَجلَّ ليس بأعورَ» .

Allah's Messenger ﷺ looked at one of the valleys of Al-Harrah whilst we were with him, he said: "What a good land is Al-Madinah! When Dajjaal will come, there will be an angel with a sword in his hand at every one of its gates, he will not enter it. When it was like that, the Madinah will shake with its people thrice, no male and female hypocrites will remain there but go to him, and the most, which means, of those who will go to him will be the women, this is the day of salvation. That day Madinah will remove its impurity out of it as a furnace removes the rust of iron. Seventy thousand Jews would be accompanying him, every man of them of them would have a decorated sword with green shawl, then he will pitch his tents at this place which is near the watercourses-gathering. After that Allah's Messenger ﷺ said: There has been no greater affliction, nor will there be until the Hour establishes, than that of Dajjaal, there was no Prophet but he warned his people of him, I shall inform you about him with something that which no Prophet before me told his people, then he ﷺ placed his hand over his eye and said: "I bear witness that your Lord the Honoured the Majesty is not one eyed".

Narrated by Ahmad (3/292) and his son in *Al-Sunnah* (138).

I say: Its reporters are reliable and those of Shaykhayn; except Zuhayr, who is son of Muhammad Al-Kharasaani, he is weak. Ibn Katheer said (1/127) said: Its chain is good and Al-Haakim declared it Sahih.

There is another shorten way of narrating for it in *Al-Ihsaan* (6616).

5th. Narrated by Anas bin Maalik ﷺ he said: Allah's Messenger ﷺ said:

«يَجِيءُ الدَّجَّالُ فَيَطَأُ الأَرْضَ إلا مَكَّةَ وَالمدينَةَ، فيأتي المدينَةَ فَيَجِدُ بِكُلِّ نَقْبٍ مِنْ نِقابِها صُفُوفاً مِنَ الملائكةِ، فَيَأْتِي سبخةَ الجَرْفِ فَيضْرِبُ رُوَاقَه فَتَرْجُفُ المدينةُ ثلاثَ رَجَفاتٍ، فَيَخْرُجُ إليه كُلُّ مُنافِقٍ وَمُنَافِقَةٍ» .

Dajjaal will come and cover all the land except Makkah and Al-Madinah, he will come to Madinah and find the rows of angels at all of its gates, then he will come to a barren land of Al-Juruf and pitch his tents. Al-Madinah will shake thrice, every male and female hypocrite will go to him.

Narrated by Bukhaari (1/466, Europe), Muslim (8/206-207), Ahmad (3/191, 206, 238, 292), Hanbal (47/1-48/1) and Al-Daani in *Al-Fitn* (127/2-128/1).

25. There are three Ahaadith about this clause:

1st. From Anas ﷺ.
2nd. From Jaabir ﷺ.
3rd. From Mihjan ﷺ.

All three have recently passed.

4th. From a man of Ansaar, one of the Prophet's ﷺ Companions ﷺ, he said: Allah's Messenger ﷺ mentioned Dajjaal saying:

"He will come to the barren land of Madinah, to entering its gates is forbidden for him, Madinah will quake with its people once or twice-it will be a earthquake- every male and female hypocrite will go to him. Then Dajjaal will turn to Syria, until reach some of the Syrian mountain and would siege them, the rest of the Muslims will be holding (protecting themselves) a peak of one of the Syrian mountains, at that time, Dajjaal will

siege them encamping near its (mountain's) root. When this affliction would be long upon them; a man from the Muslims would say: O the group of Muslims! For how long will you be like this, while Allah's enemy is staying in your land like this?! You have two good opportunities: Allah will grant you martyrdom or give you power! Them they will give pledge of death, Allah knows that it is their true pledge. Then darkness would cover them, man will not see his palm in it (dark). He said: Then son of Mary would descend and their eyes would be uncovered, there will be a man among them. They would say: who are you, O Allah's servant? He would say: I am Allah's servant and his Messenger, His wording and his commandment, Jesus son of Mary, you can choose one of three: Allah may send a chastisement from heaven upon Dajjaal and his party, or cause them to sink into the earth, or make your weapons overwhelming upon them and prevent their weapons from you. They would answer: This is (we want), O Allah's Messenger! It is the best cure for our hearts and souls. On that day, a big tall Jew will see food and drink but his hand will not able to hold his sword because of fear. They will stand and overcome upon the Jews, when Dajjal will see the son of Mary عليهما السلام, he would melt as lead dissolves in water, until he (Jesus) will come to him, or Jesus will find him and kill him".

Abdur-Razzaaq narrated it (208334) from Amr bin Abi Sufyaan Al-thaqafi from that man.

I say: Its chain belongs to reliable the reliable reporters of Shaykhayn; except an Ansaari person, he did not name him, perhaps he is a Companion; because this Al-Thaqafi is a Taabi who narrated from Abu Musa Al-Ashari ﷺ and from others. If it is like that then chain is correct, for the name of a Companion not to be known does not harm, according to the people of Sunnah.

26. Two Ahaadith are about this clause:

1st. Aforementioned Hadith of Jaabir (P 106-107) in there is:

"And this is the day of salvation, that day Madinah will remove its impurity out of it as a furnace removes the rust of iron".

2nd. Hadith of Abu Hurayrah ﷺ: Allah's Messenger ﷺ said:

أَلاَ إِنَّ الْمَدِينَةَ كَالْكِيرِ، تُخْرِجُ الْخَبِيثَ. لاَ تَقُومُ السَّاعَةُ حَتَّى تَنْفِيَ الْمَدِينَةُ شِرَارَهَا. كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ.

Behold, Medina is like a furnace, which eliminates from it the impurities. And the Last Hour will not come until Medina banishes its evils just as a furnace eliminates the impurities of iron.

Narrated by Muslim (4/120).

27. Two Ahaadith are about it:

1st. Hadith of Mihjan bin Al-Adra ﷺ preceded on page 105-106.

2nd. Hadith of Jaabir رضي الله عنهما passed on page 90-91.

28. Two Ahaadith are about it too:

1st. Narrated by Umm Shareek herself, she said: I heard Allah's Messenger ﷺ saying:

«لَيَفِرَّنَّ النَّاسُ مِنَ الدَّجَّالِ فِي الْجِبَالِ» قَالَتْ أُمُّ شَرِيكٍ: يَا رَسُولَ اللّهِ فَأَيْنَ الْعَرَبُ يَوْمَئِذٍ؟ قَالَ: «هُمْ قَلِيلٌ».

The people would run away from the Dajjal seeking shelter in the mountains. She said: Where would be the Arabs then on that day? He said: They would be small in number.

Narrated by Muslim (8/207), Tirmidhi (3926) and Ahmad (6/462).

2nd. Narrated by Aishah رضي الله عنها :

أن رسول الله صلى الله عليه وسلم ذكر جهداً شديداً يكون بين يديّ الدجال فقلت: يا رسول الله، فأين العرب يومئذٍ؟ قال: «يا عائشةُ العَرَبُ يَوْمَئِذٍ قَلِيلٌ» فقلت: ما يجزىء المؤمنين يومئذٍ من الطعام؟ قال: «ما يُجْزِىءُ الملائكةَ التسبيحُ والتّكْبيرُ وَالتَّحْمِيدُ وَالتَّهْلِيلُ» قلت: فأي المال يومئذٍ خير؟ قال: «غُلامٌ شَدِيدٌ يَسْقِي أَهْلَهُ مِنَ المَاءِ، وَأَمَّا الطَّعَامُ فَلا طَعَامَ» .

Allah's Messenger ﷺ mentioned a very difficult time before Dajjaal's appearing. I said: O Allah's Messenger ﷺ! Where will be the Arabs on that time? He answered: O Aishah! Arabs will be small in number on that day. I said: What will suffice the believers for food then? He replied: What suffices the angels; saying: Subhaanallah, Allah-u-akbar, Al-Hamdu-lillah and Laa ilaaha il-lallah. I said: Which kind of wealth will be better on that day? He replied: A strong slave, who will provide water to his people whereas food will not be available.

Narrated by Ahmad (6/125), Hanbal (47/2) and Abu Ya'la (3/1133) from Hammaad bin Salamah from Ali bin Zayd on the authority of Al-Hasan from her (Aishah).

I say: This chain is Weak, because Hasan Al-Basari is *Mudallis*, and Ali bin Zayd, who is Ibn Jad'aan is weak. Al-Haythami uncared for him, he said (7/335): "Ahmad and Abu Ya'la narrated it and its reporters are those of Al-Sahih".

29th. I did not find a supportive narration for it.

30th. Hadith of Ali ﷺ supports it, he said, Allah's Messenger ﷺ said: "Al-Mahdi will be from our family, Allah will make him fitting (for Caliphate) in a night".

This is Hadith is proved, recorded in Al-Sahihah (2371).

31st. There are some Ahaadith are about this clause:

1st. From Uthmaan bin Abi Al-aas ﷺ, he said, I heard Allah's Messenger ﷺ saying:

يكون للمسلمين ثلاثة أمصار مصر بملتقى البحرين ومصر بالحيرة ومصر بالشام فيفزع الناس ثلاث فزعات فيخرج الدجال في أعراض الناس فيهزم من قبل المشرق فأوّل مصر يرده المصر الذي بملتقى البحرين، فيصير أهله ثلاث فرق وفرقة تقول: نشامه ننظر ما هو وفرقة تلحق بالأعراب وفرقة تلحق بالمصر الذي يليهم، ومع الدجال سبعون ألفاً عليهم السيجان، وأكثر تبعه اليهود والنساء، ثم يأتي المصر الذي يليه فيصير أهله ثلاث فرق فرقة تقول: نشامه وننظر ما هو فرقة تلحق بالأعراب وفرقة تلحق بالمصر الذي يليهم بغربي الشام، وينحاز المسلمون إلى عقبة أفيق فيبعثون سرحاً لهم فيصاب سرحهم فيشتد ذلك عليهم وتصيبهم مجاعة شديدة وجهد شديد حتى إن أحدهم ليحرق وتر قوسه فيأكله فبينما هم كذلك إذ نادى مناد من السحر: يا أيها الناس أتاكم الغوث ـ ثلاثاً ـ فيقول بعضهم لبعض: إن هذا الصوت رجل شبعان، وينزل عيسى بن مريم عليه السلام عند صلاة الفجر، فيقول له أميرهم: روح الله تقدم صل، فيقول: هذه الأمة أمراء بعضهم على بعض، فيتقدم أميرهم فيصلي، فإذا قضى صلاته أخذ عيسى حربته فيذهب نحو الدجال فإذا رآه الدجال ذاب كما يذوب الرصاص فيضع حربته بين ثندويه فيقتله وينهزم أصحابه فليس يومئذٍ شيء يواري منهم أحداً حتى إن الشجرة لتقول: يا مؤمن هذا كافر ويقول الحجر: يا مؤمن هذا كافر».

There would be three cities for the Muslims: a city near the gathering point of two seas, a city in 'Al-Heerah' and a city in Syria. People would be frightened three times. Dajjaal would appear among the people and defeat (the people) of east, the first city he (Dajjaal) would come is near the gathering point of two seas. Its inhabitants would divide into three groups: one group would say: we will attack him together and we will see, who is he?!; second group would join the Bedouins; third group would join the inhabitants of their next city. Seventy thousand of the Jews wearing Persian shawls would follow Dajjaal, most of his followers would be the Jews and the women. Then he would come to the next city, its inhabitants would also divide into three parties: a party would say: we will attack him together and we will see, who is he?! Second party would join the Bedouins while the third party would march to their next city in the west of Syria.

The Muslims would gather in the side of Aqbah Ufayq (a place near Jordanian territory), they would send their representative (to Dajjaal) but he would kill their representative. It would become very severe for them, they would suffer from severe hunger and hardships, and even one of them would burn the leather strip of his bow and eat it.

They will be in this very state, when a caller would call in the early morning: O people! Your helper has come to you (three times would be called). They would say to one another: verily this voice is of a young man!

And Jesus son of Mary عليهما السلام would descend at the time of morning prayer, the leader of the people would say to him: O Allah's Command! Come forward and lead in the prayer. He would say: This nation, they are leaders for their own people. So their leader (Ameer) would lead the prayer, upon ending his prayer; Jesus ﷺ would take his spear and would march towards Dajjaal. Upon seeing him (Jesus), Dajjaal would start

to melt as white lead melts; Jesus would strike his spear in between his both breasts and kill him, Dajjaal's people would be defeated, nothing would hide anyone of them on that day until a tree would say: O the believer! Here is a disbeliever; a stone would say: O the believer! Here is a disbeliever.

2nd. Narrated by Jaabir bin Abdullah رضي الله عنهما has passed on page 82-84.
Muslim narrated (1/95) as a supportive narration from him (Jaabir) through the way other than Abu Al-Zubayr that he heard Jaabir bin Abdullah narrating Marfu with the wording:

«لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ. قَالَ: فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ فَيَقُولُ أَمِيرُهُمْ: تَعَالَ فَصَلِّ لَنَا. فَيَقُولُ: لاَ. إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ أُمَرَاءُ. تَكْرِمَةَ اللهِ هذِهِ الأُمَّةَ».

"Always, a group from my Ummah would fight for truth and prevail until the last day. He said: Then Jesus the son of Mary would descend and their commander would invite him to come and lead them in prayer but he would say, 'No, you have been put over others as an honour from Allah to these people".

Recorded in Al-Sahihah (1960), Al-Daani also narrated it (142/2).

3rd. Narrated by Abu Hurayrah ﷺ passed on page 61 with the wording:

ثم ينزل عِيسى ابنُ مَرْيَمَ، فَيَؤُمُّ الناس، فإذَا رَفَعَ رَأْسَهُ مِنْ ركْعَته قالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، قَتَلَ اللَّهُ المسيح الدَّجَّالَ، وظَهَرَ المسلمون».

"Then Jesus son of Mary عليهما السلام would descend from the Heaven and lead the people (in prayer), upon raising his head from Ruku (bowing) would say: Allah's hears him who praise him, May Allah kill the fake Christ and the Muslims should overcome".

4th. Narrated by Al-Nawwas bin Sam'aan ﷺ on page 62-67.
5th. From Aishah رضي الله عنها passed on page 68-69.
6th. From of Muhammad's ﷺCompanions passed on page 108-109.
7th. From Samurah ﷺ that the Prophet ﷺ used to say:

إن الدجال خارج، وهو أعور عين الشمال، عليها ظفرة غليظة، وإنه يبرىء الأكمه والأبرص ويُحيي الموتى، ويقول للناس: أنا ربكم، فمن قال: أنت ربي فقد فتن، ومن قال: ربي الله حتى يموت فقد عصم من فتنته، ولا فتنة بعده عليه ولا عذاب، فيلبث في الأرض ما شاء الله، ثم يجيء عيسى ابن مريم عليهما السلام من قبل المغرب، مصدِّقاً بمحمد صلى الله عليه وسلم وعلى ملته، فيقتل الدجال، ثم إنما هو قيام الساعة.

"Verily, Dajjaal is going to appear, he is one eyed by the left side, a thick fleshy piece of meat is over it, he will cure those born blind and the leper, raise alive the dead and will say to the people: I am your Lord. So who said: you are my Lord, will be put in trial, and who said: My Lord is Allah until he dies, he would be protected from his affliction, and there is no affliction after him nor is any torment for him. He would live on what Allah wishes! Then Jesus son of Mary (May peace be upon them) will come from the west confirming Muhammad ﷺ and following his religion, he will kill Dajjaal, after that will be the establishment of the Hour (Last Day).

Ahmad narrated it (5/13).

I say: If the An'anah of Al-Hasan Al-basari were not there its chain would correct, whereas Al-Haafiz guaranteed in *Al-Fatah* (6/478) declaring its chain as sound!

8th. Also narrated Abu Hurayrah ﷺ that the Prophet ﷺ said:

«كيفَ أنتم إذا نزلَ ابنُ مريمَ (من السماء) فيكم وإمامُكم (و في رواية: و أمكم) منكم؟». قال: ابن أبي ذئب ـ أحد رواته ـ تدري ما (أمكم منكم)؟ أمكم بكتاب ربكم تبارك و تعالى و سنة نبيكم صلى الله عليه وسلم.

"How will you be when the son of Mary (i.e. Jesus) descends amongst you [from the heaven] and your Imam (in a narration: your leader) will be from your own people? Ibn Abi Zi'b said- one of the narrations is- do you know with what (he will lead you)? He will lead you with the Book of your Lord the Blessed the Highest and the Sunnah of your Prophet ﷺ.

Narrated by Bukhaari (6/384), Muslim (1/94), Abdur-Razzaaq (20841), Ahmad (2/272, 336), Ibn Mandah (41/2) and Al-Bayhaqee in *Al-Asmaa* (P. 424), the adding belongs to him.

Narrated through another way from Abu Hurayrah as Marfu:

«والذي نفسي بيدهِ، لَيُوشِكنَّ أن ينزلَ فيكُم ابنُ مريمَ حَكَماً عَدْلاً، فيكسِرَ الصليبَ، ويَقتلَ الخِنزيرَ، ويَضَعَ الحرب، ويَفيضَ المالُ حتى لا يَقبَلَهُ أحد، حتى تكونَ السجدةُ الواحدة خيراً منَ الدنيا وما فيها. ثمَّ يقولُ أبو هريرة رضي الله عنه: واقرَؤوا إن شئتم {وإنْ مِن أهلِ الكتابِ إلا لَيُؤْمننَّ بهِ قبلَ مَوتهِ، ويومَ القِيامةِ يكونُ عليهم شهيداً} (النساء: 159).

"By Him in Whose Hands my soul is, surely (Jesus,) the son of Mary will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the Cross and kill the pigs and there will be no fight. Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it." Abu Huraira added "If you wish, you can recite (this verse of the Holy Book): 'And there is none of the people of the Scriptures (Jews and Christians) but must believe in him (i.e Jesus as an Apostle of Allah and a human being) before his

death. And on the Day of Judgment He will be a witness Against them."[1] (4.159)

Bukhaari narrated it (6/382-383), Muslim (93-94), Tirmidhi (2234) he declared it Sahih, Al-Tiyaalasi (2/219/2782), Ahmad (2/240, 272, 538), but these three did not mentioned the recitation of Qur'aanic verse, it is the narration of Shaykhayn, Ibn Maajah (2/516), Al-Aajiri (P. 381), Abdur-Razzaaq (20840), al-Daani (142/1-2) and Ibn Mandah in *Al-Eimaan* (41/1).

A third way of narrating from Abu Hurayrah ﷺ with the wording:

«وَاللّه لَيَنْزِلَنَّ ابْنُ مَرْيَمَ حَكَما عَادِلاً، فَلْيَكْسِرَنَّ الصَّلِيبَ، وَلَيَقْتُلَنَّ الْخِنْزِيرَ، وَلَيَضَعَنَّ الْجِزْيَةَ، وَلَتُتْرَكَنَّ الْقِلاَصُ فَلاَ يُسْعَى عَلَيْهَا. وَلَتَذْهَبَنَّ الشَّحْنَاءُ وَالتَّبَاغُضُ وَالتَّحَاسُدُ. وَلَيَدْعُوَنَّ (وَلَيُدْعَوُنَّ) إِلَى الْمَالِ فَلاَ يَقْبَلُهُ أَحَدٌ».

I swear by Allah that the son of Mary will descend as a just judge, and will break the cross, kill swine, abolish the Jizyah, and leave the young she-camels so that collectors of Zakah will not be employed for them. Spite, mutual hatred and jealousy of one another will certainly depart, and when he summons people to accept wealth not one will do so.

Narrated by Muslim (1/94), Ahmad (2/494), Al-Aajiri (P. 380) and Ibn Mandah (41/2).

The forth one is from Muhammad bin Si'reen from Abu Hurayrah ﷺ as Marfu:

[1] English Bukhaari.

«يوشك من عاش منكم أن يلقى عيسى ابن مريم إماماً مهدياً، وحكماً عدلاً، فيكسر الصليب، ويقتل الخنزير، ويضع الجزية، وتضع الحرب أوزارها».

Who will live from amongst you, he will soon meet Jesus son of Mary, who will be a guided leader and a just ruler and will break the cross, kill swine, abolish the Jizyah, (i.e. taxation taken from non-Muslims), the fight will put down its weapons.

Narrated by Ahmad (2/411).

I say: Its chain is Correct on the condition of Sahihayn. In another narration from Ibn Sireen, he said:

"Son of Mary عليهما السلام would descend upon the religion of his (Muhammadﷺ) Ummah at the time between call to prayer and Iqaamah (an other short call just before the prayer), they would say to him: Go forward (to lead the prayer). He would say: Nay, your Imam will lead you in prayer, you are appointed as leader for your own people".

Abdur-Razzaaq narrated it (20838). Its chain is correct but broken and it is in state of Marfu as Mursal. A narration from Ma'mar, he said: Ibn Si'reen used to say that Mahdi would be the one whom Jesus ﷺ would follow in prayer.

Abdur-Razzaaq narrated it (20839).

The fifth way of narrating Abu Hurayrah's ﷺ narration as Marfu with the wording:

«ينزل عيسى ابن مريم فيقتل الخنزير، ويمحو الصليب، وتجمع له الصلاة، ويعطى المال حتى لا يقبل، ويضع الخراج، وينزل الروحاء فيحج منها أو يعتمر أو يجمعهما». قال: و تلا أبو هريرة: {وإنْ مِن أهلِ الكتابِ إلا

لَيُؤْمننَّ بهِ قبلَ مَوتهِ، ويومَ القِيامةِ يكونُ عليهم شهيداً} (النساء: 159).

فزعم حنظلة أن أبا هريرة قال: "يؤمن به قبل موته": عيسى، فلا أدري هذا كله حديث النبي صلى الله عليه وسلم أو شيء قاله أبو هريرة؟

Jesus the son of Mary عليهما السلام will descend, he will kill the pigs, eradicate the Cross, prayer will be called for him (call to prayer will be made to gather the people) Money will be in abundance so that nobody will accept it, he will abolish the Kharaj (Taxation received from non-Muslims), he will alight at Al-Rawhaa, perform Hajj from there or Umrah or perform both together. He (the narrator) said: Abu Hurayrah ﷺ recited: 'And there is none Of the people of the Scriptures (Jews and Christians) But must believe in him (i.e Jesus as an Apostle of Allah and a human being) Before his death. And on the Day of Judgment He will be a witness Against them." (4.159). Hanzalah thought that Abu Hurayrah ﷺ said: He will believe in him before his death: Jesus; I do not know, is this all a Hadith of the Prophet ﷺ or something said by Abu Hurayrah ﷺ.

Ahmad narrated it (2/290-291).

I say: Its chain is correct on the condition of Muslim, his descending at Al-Rawhaa is narrated by him, Al-Ihlal (4/60), likewise Abdur-Razzaaq (20842), Al-Daani (144/1) and Ibn Mandah (41/2).

Sixth way of narrating from him as Marfu:

«لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ - (يَعْنِي عِيسَى عَلَيْهِ السَّلاَمُ) - ، وَإِنَّهُ نَازِلٌ فإذَا رَأَيْتُمُوهُ فاعْرِفُوهُ، رَجُلٌ مَرْبُوعٌ إِلَى الْحُمْرَةِ وَالْبَيَاضِ بَيْنَ مُمْصَّرَتَيْنِ كَأَنَّ رَأْسَهُ يَقْطُرُ وَإِنْ لَمْ يُصِبْهُ بَلَلٌ، فَيُقَاتِلُ النَّاسَ عَلَى الإِسْلاَمَ فَيَدُقُّ الصَّلِيبَ وَيَقْتُلُ

الْخِنْزِيرَ وَيَضَعُ الْجِزْيَةَ وَيُهْلِكُ اللهُ فِي زَمَانِهِ المِلَلَ كُلَّهَا إِلاَّ الإِسْلاَمَ وَيُهْلِكَ (الله في زمانه) المَسِيحَ (الكذاب) الدَّجَّالَ (وتقع الأمنة على الأرض حتى ترتع الأسود مع الإبل، والنمار مع البقر، والذئاب مع الغنم، ويلعب الصبيان والغلمان بالحيات لا تضرهم)، فَيَمْكُثُ فِي الأَرْضِ أَرْبَعِينَ سَنَةً ثُمَّ يُتَوَفَّى فَيُصَلِّى عَلَيْهِ المُسْلِمُونَ (و يدفنونه)» .

There is no prophet between me and him, [that is, Jesus (peace be upon him)]. He will descend (to the earth). When you see him, recognise him: a man of medium height, reddish hair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill swine, and abolish jizyah. Allah will eradicate all religions except Islam and Allah will destroy [the liar] Dajjaal [during his time]. [Peace will take place in the land and that the lions will mingle with camels, tigers with cows, wolves with goats, the children will play with the snakes which will not harm them]. He [Jesus (may peace and blessings upon him)] will live on the earth for forty years and then he will die. The Muslims will pray over him [and they will bury him].

Narrated by Abu Dawood (2/214) the contest belong to him, Ibn Habbaan (1902, 1903), Ahmad (2/406, 437), Ibn Jareer in *Al-Tafseer* (7145), Al-Aajiri (P. 380), Abdur-Razzaaq (20845) and added "The call will be only one for the Lord of the World". Following way supports it.

I say: Its chain is correct, Al-Haafiz declared it Sahih, it is recorded in Al-Sahiha (2182).

In the 7th way from him (Abu Hurayrah) as Marfu is:

"يوشك المسيح عيسى ابن مريم أن ينزل حكماً قسطاً وإماماً عدلاً، فيقتل الخنزير، ويكسر الصليب، وتكون الدعوة واحدة".

Christ, Jesus son of Mary عليهما السلام will soon come down as a Just ruler and just leader, kill the pigs, break the Cross and the call will be one (there will be only one religion, Islam).

Ahmad narrated it (2/394).

I say: Its chain is Correct.

In the 8th way from him as Marfu is likewise except the end, he added:

ويرجع السلم، ويتخذ السيوف مناجل، وتذهب حمة كل ذات حمة، وتُنزل السماء رزقها، وتخرجُ الأرض بركتها، حتى يلعب الصبي بالثعبان فلا يضره، ويراعي الغنم الذئب فلا يضرها، ويراعي الأسد البقر فلا يضرها.

Peace will return, swords will be taken as sickles, the stinging poison of all stinging animals will be finished, the heaven will send down its provision, earth will bring forth its blessing, even a child will play with a snake but it will not harm him, a wolf will tend the grazing goat and will not harm them and the lion will tend the grazing cows and will not harm them.

Ahmad narrated it (2/482, 483) from Fulayh, who narrated from Al-Haarith bin Fudhayl Al-Ansaari from Zi'yaad bin Sa'ad from him.

I say: Its chain is according to that what Ibn Katheer said (1/169): "Good, strong and fine".

But in my thinking, there are two things:

1st. Zi'yaad bin Sa'ad, who is Al-Madani Al-Ansaari, Ibn Abi Haatim brought him (1/2/533) as a narrator, from whom his son Sa'ad bin Zi'yaad narrated, the narration of Abu Hurayrah ﷺ. He did not mention about him any objection or justification. Ibn Habbaan narrated it in *Al-Thiqaat* (1/73).

2nd. This Fulayh, who is son of Sulayman Al-Khuza'ee, although he is from the reporters of Sahihayn but he makes many mistakes; as Al-Haafiz said in *Al-Taqreeb*. I say: It is better to be said that he was strong before his era of making mistakes.

In the 9th way of narrating the narration from him as Marfu with the following wording:

«لاَ تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ الرُّومُ بِالأَعْمَاقِ، أَوْ بِدَابِقَ. فَيَخْرُجُ إِلَيْهِمْ جَيْشٌ مِنَ الْمَدِينَةِ. مِنْ خِيَارِ أَهْلِ الأَرْضِ يَوْمَئِذٍ. فَإِذَا تَصَافُّوا قَالَتِ الرُّومُ: خَلُّوا بَيْنَنَا وَبَيْنَ الَّذِينَ سُبُوْا مِنَّا نُقَاتِلْهُمْ. فَيَقُولُ الْمُسْلِمُونَ: لاَ. وَاللّهِ لاَ نُخَلِّي بَيْنَكُمْ وَبَيْنَ إِخْوَانِنَا، فَيُقَاتِلُونَهُمْ، فَيَنْهَزِمُ ثُلُثٌ لاَ يَتُوبُ اللّهِ عَلَيْهِمْ أَبَداً. وَيُقْتَلُ ثُلُثُهُمْ، أَفْضَلُ الشُّهَدَاءِ عِنْدَ اللّهِ. وَيَفْتَتِحُ الثُّلُثُ. لاَ يُفْتَنُونَ أَبَداً. فَيَفْتَتِحُونَ قُسْطُنْطِينِيَّةَ. (و في رواية: فيبلغون قسطنطينية فيغنمون) ، (و في طريق أخرى عنه: «سَمِعْتُمْ بِمَدِينَةٍ جَانِبٌ مِنْهَا فِي الْبَرِّ وَجَانِبٌ مِنْهَا فِي الْبَحْرِ؟» قَالُوا: نَعَمْ. يَا رَسُولَ اللّهِ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى يَغْزُوَهَا سَبْعُونَ أَلْفاً مِنْ بَنِي إِسْحَاقَ. فَإِذَا جَاؤوهَا نَزَلُوا. فَلَمْ يُقَاتِلُوا بِسِلاَحٍ وَلَمْ يَرْمُوا بِسَهْمٍ. قَالُوا: لاَ إِلهَ إِلاَّ اللّهُ وَاللّهُ أَكْبَرُ. فَيَسْقُطُ أَحَدُ جَانِبَيْهَا الَّذِي فِي الْبَحْرِ. ثُمَّ يَقُولُوا الثَّانِيَةَ: لاَ إِلهَ إِلاَّ اللّهُ وَاللّهُ أَكْبَرُ. فَيَسْقُطُ جَانِبُهَا الآخَرُ. ثُمَّ يَقُولُوا الثَّالِثَةَ: لاَ إِلهَ إِلاَّ اللّهُ وَاللّهُ أَكْبَرُ. فَيُفَرَّجُ لَهُمْ. فَيَدْخُلُوهَا فَيَغْنَمُوا.)

فَبَيْنَمَا هُمْ يَقْتَسِمُونَ قَدْ عَلَّقُوا سُيُوفَهُمْ بِالزَّيْتُونِ، إِذْ صَاحَ فِيهِمُ الشَّيْطَانُ: إِنَّ الْمَسِيحَ (الدجال) قَدْ خَلَفَكُمْ فِي أَهْلِيكُمْ. فَيَخْرُجُونَ. وَذَلِكَ بَاطِلٌ. فَإِذَا جَاؤُوا الشَّأْمَ خَرَجَ.

فَبَيْنَمَا هُمْ يَعِدُّونَ لِلْقِتَالِ، يُسَوُّونَ الصُّفُوفَ، إِذْ أُقِيمَتِ الصَّلَاةُ (صلاة الصبح) فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ ﷺ. فَأَمَّهُمْ. فَإِذَا رَآهُ عَدُوُّ اللّهِ، ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ. فَلَوْ تَرَكَهُ لَانْذَابَ حَتَّى يَهْلِكَ. وَلَكِنْ يَقْتُلُهُ اللّهُ بِيَدِهِ. فَيُرِيهِمْ دَمَهُ فِي حَرْبَتِهِ».

Dajjaal will not appear until the Romans land at al-A'maq or in Dabiq, and an army consisting of the best (soldiers) of the people on Earth at that time will come from Medina (to oppose them). When they arrange themselves in ranks, the Romans will say: Do not stand between us and those (Muslims) who took prisoners from among us. Let us fight them. The Muslims will say: Nay, by Allah, we shall never turn aside from you and from our brethren so that you may fight them. They will then fight and a third (part) of the army, whom Allah will never forgive, will run away. A third (part of the army), who will be constituted of excellent martyrs in Allah's eyes, would be killed. The third who will never be put on trial. They will conquer Constantinople [in other narration is: they will enter Constantinople and conquer it collecting war booty]

[In another narration from him is: You have heard of the city, one side of which is inclined and the other is on the coast (Constantinople). They said: Yes, Allah's Messenger (peace be upon him). Thereupon he ﷺ said: The Last Hour will not come until seventy thousand people from Banu Isaac (Isra'il) attack it. When they land there, they will neither fight with weapons nor shower arrows but will only say: "There is no god

but Allah and Allah is the Greatest," and one side of it will fall. Then they will say for the second time: "There is no god but Allah and Allah is the Greatest," and the other side will also fall. They will say: "There is no god but Allah is the Greatest," and the gates will be opened for them and they will enter. They will be collecting spoils of war] As they will be busy in distributing the spoils of war (amongst themselves) after hanging their swords by the olive trees, Satan will cry: The (the Fake) Christ has taken your place among your families. [Thus they will leave everything that will be in their hands].

Whereupon they will be preparing for fight, arranging their rows, and the prayer will be established [the morning prayer], Jesus son of Mary would descend and he will lead the people in prayer[1].

When Allah's enemy (Dajjaal) will look at him; he would melt just as salt is dissolved in water. If he leaves him he will keep melting until will parish, but Allah will kill him with his own hand, he will show him (Jesus) his blood in his spear.

Narrated by Muslim (8/175-176) this context, second one and the addition belong to (8/187-188), AlDaani narrated the both narrations (113/1-2, 121/2) and Al-Haakim (4/482) narrated the second one and addition, he said: "It is Correct according to the Muslim's condition, but they both (Bukhaari & Muslim) did not narrate it.

He (Al-Haakim) confused in his research for the narrations according Muslim's condition!

I say: There is a support for some of its parts from Hadith of Abdullah bin Mas'ud; Yusayr bin Jaabir narrates it saying:

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[1] He would lead the prayer in Mosque of Jerusalem, other wise at the time of his descending in Damascus; Jesusﷺ would follow Al-Mahdi in prayer.

هَاجَتْ رِيحٌ حَمْرَاءُ بِالْكُوفَةِ. فَجَاءَ رَجُلٌ لَيْسَ لَهُ هِجِّيرَى إلاَّ: يَا عَبْدَ اللّهِ بْنَ مَسْعُودٍ جَاءَتِ السَّاعَةُ. قَالَ: فَقَعَدَ وَكَانَ مُتَّكِئاً. فَقَالَ: إِنَّ السَّاعَةَ لاَ تَقُومُ، حَتَّى لاَ يُقْسَمَ مِيرَاثٌ، وَلاَ يُفْرَحَ بِغَنِيمَةٍ. ثُمَّ قَالَ بِيَدِهِ هَـكَذَا وَنَحَّاهَا نَحْوَ الشَّأْمِ فَقَالَ: عَدُوٌّ يَجْمَعُونَ لأَهْلِ الإِسْلاَمِ وَيَجْمَعُ لَهُمْ أَهْلُ الإِسْلاَمِ. قُلْتُ: الرُّومَ تَعْنِي؟ قَالَ: نَعَمْ. وَتَكُونُ عِنْدَ ذَاكُمُ الْقِتَالِ رَدَّةٌ شَدِيدَةٌ. فَيَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ لاَ تَرْجِعُ إلاَّ غَالِبَةً. فَيَقْتَتِلُونَ حَتَّى يَحْجُزَ بَيْنَهُمُ اللَّيْلُ. فَيَفِيءُ هؤُلاَءِ وَهؤُلاَءِ. كُلٌّ غَيْرُ غَالِبٍ. وَتَفْنَى الشُّرْطَةُ. ثُمَّ يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ. لاَ تَرْجِعُ إلاَّ غَالِبَةً. فَيَقْتَتِلُونَ. حَتَّى يَحْجُزَ بَيْنَهُمُ اللَّيْلُ. فَيَفِيءُ هؤُلاَءِ وَهؤُلاَءِ. كُلٌّ غَيْرُ غَالِبٍ. وَتَفْنَى الشُّرْطَةُ. ثُمَّ يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ. لاَ تَرْجِعُ إلاَّ غَالِبَةً. فَيَقْتَتِلُونَ حَتَّى يُمْسُوا. فَيَفِيءُ هؤُلاَءِ وَهؤُلاَءِ. كُلٌّ غَيْرُ غَالِبٍ. وَتَفْنَى الشُّرْطَةُ. فَإِذَا كَانَ يَوْمُ الرَّابِعِ، نَهَدَ إِلَيْهِمْ بَقِيَّةُ أَهْلِ الإِسْلاَمِ. فَيَجْعَلُ اللّهُ الدَّبْرَةَ عَلَيْهِمْ. فَيَقْتُلُونَ مَقْتَلَةً ــــ إِمَّا قَالَ لاَ يُرَى مِثْلُهَا، وَإِمَّا قَالَ: لَمْ يُرَ مِثْلُهَا ــــ حَتَّى إِنَّ الطَّائِرَ لَيَمُرُّ بِجَنَبَاتِهِمْ، فَمَا يُخَلِّفُهُمْ حَتَّى يَخِرَّ مَيْتاً، فَيَتَعَادُّ بَنُو الأَبِ. كَانُوا مِائَةً. فَلاَ يَجِدُونَهُ بَقِيَ مِنْهُمْ إلاَّ الرَّجُلُ الْوَاحِدُ. فَبِأَيِّ غَنِيمَةٍ يُفْرَحُ؟ أَوْ أَيُّ مِيرَاثٍ يُقَاسَمُ؟ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ سَمِعُوا بِبَأْسٍ، هُوَ أَكْبَرُ مِنْ ذَلِكَ، فَجَاءَهُمُ الصَّرِيخُ إِنَّ الدَّجَّالَ قَدْ خَلَفَهُمْ فِي ذَرَارِيِّهِمْ. فَيَرْفِضُونَ مَا فِي أَيْدِيهِمْ. وَيُقْبِلُونَ. فَيَبْعَثُونَ عَشَرَةَ فَوَارِسَ طَلِيعَةً. قَالَ رَسُولُ اللّهِ : «إِنِّي لأَعْرِفُ أَسْمَاءَهُمْ،

وَأَسْمَاءَ آبَائِهِمْ، وَأَلْوَانَ خُيُولِهِمْ. هُمْ خَيْرُ فَوَارِسَ عَلَى ظَهْرِ الأَرْضِ يَوْمَئِذٍ. أَوْ مِنْ خَيْرِ فَوَارِسَ عَلَى ظَهْرِ الأَرْضِ يَوْمَئِذٍ»

Once there blew a red storm in Kufah and there came a person who had nothing to say but (these words): Abdullah Ibn Mas'ud, the Last Hour has come. He (Abdullah Ibn Mas'ud) was sitting reclining against something, and he said: The Last Hour will not come until the inheritance will not be divide and with the war booty will not be rejoiced. Then He said pointing towards Syria, with a gesture of his hand like this: The enemy will muster strength against the Muslims and the Muslims will muster strength against them (Syrians). I said: You mean Rome? He said: Yes, and there will be a terrible fight. The Muslims will prepare a detachment (for fighting unto death) who will not return unless victorious. They will fight until darkness intervenes. Both sides will return without being victorious and both will be wiped out. The Muslims will again prepare a detachment for fighting unto death so that they may not return unless victorious. When it is the fourth day, a new detachment from the remnant of the Muslims will be prepared and Allah will decree that the enemy will be routed. They would fight such a fight the like of which has not been seen, so fierce that even if a bird were to pass their flanks, it would fall down dead before reaching the other end. (There will be such a large scale massacre) that when counting will be done, (only) one out of a hundred men related to one another would be found alive. So what can be the joy at the spoils of such war and what inheritance can be divided? They will be in this very state when they will hear of a calamity more horrible than this. A cry will reach them: The Dajjal has taken your place among your offspring. They will therefore throw away what is in their hands and go forward, sending ten horsemen as a scouting party. Allah's Apostle (peace be upon him) said: I know their names, the names of their forefathers and the colour of their horses. They will be the best horsemen on the surface of the

Earth on that day or among the best horsemen on the surface of the Earth on that day.

Ahmad narrated it (1/435) and Muslim (8/177/178).

In the 10th narration from as Marfu from him:

"Jesus son of Mary will descend, break the Cross, kill the pigs, abolish the Jizyah, Allah the Honoured the Majesty would destroy Dajjaal in his time and the Word (Islamic religion) would stand for Allah the Lord of the World".

Al-Daani narrated it I143/2) and Ibn Mandah (41/2), its chain is good.

These are ten ways of narrating the Hadith from Abu Hurayrah ﷺ alone, so it is a Mutawatir Hadith, narrated briefly not in detail, from him.

9th Hadith, Narrated by Hudhayfah bin Al-Yamaan ﷺ like the Hadith of Abu Hurayrah ﷺ which I have just narrated, it is more comprehensive than Hudhayfah's Hadith, in there is mentioning of Aqbah Ufayq:

"When they will stand for prayer; Jesus the son Mary عليهما السلام would descend as their Imam, he will lead them in prayer[1]. He will say upon ending the prayer, like this: leave Allah's enemy and me! (Abu Haazim said: Abu Hurayrah said: He will melt as fat melts in the sun, Abdullah bin Amr said: as salt dissolves in water). Allah will give the Muslim power over him, they will break the Cross, kill the pigs and abrogate the Jizyah".

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[1] He will lead in prayer in Bayt ul Maqdas (Jerusalem), as for Damascus, he will pray following Al-Mahdi; as all the Ahaadith inform about it.

Ibn Mandah narrated it (95/2) and Al-Haakim (4/490-491) and said: It is correct according to the Muslim's condition. Al-Dhahabi certified it.

I say: There is Khalf bin Khaleefah Al-Ash-ja'ee in the chain, although he is a fair and one of Muslim's narrators, but he got confused in his memory later on. His narrations are good as supporters. As for Al-Haafiz's saying (6/478) referring to Ibn Mandah: 'Its chain is Correct' is a mistake or softness from him.

10th. Narrated by Hudhayfah bin Usayd ﷺ, he said:

"But Dajjaal will come forth when the people will hate (one another), religion will be taken as minor thing, mutual relation will be bad. He will go to every watering place, earth will shrink for him as the skin of a ram is wrapped, until he will come to Madinah, overcome its outskirts, but to enter it will be forbidden, then he will overcome a Syrian mountain, siege a group of Muslim. The people who will be upon them (on the peak of the hill) would say to them (the Muslims): What are you waiting for against this rebel, fight with him until you meet Allah or you will be given victory? They would make consent for fighting him in the next morning. When they reach the morning and Jesus son of Mary would be with them, he will kill Dajjaal, defeat his people until the tree, stone and the brick will call: O believer! Here is a Jew near me, kill him".
Al-Haakim narrated it (4/529-530), Abdur-Razzaaq (20827) in short version, Al-Haakim said: The chain is correct. Al-Dhahabi agreed him. It is as they both said.

11th. From one of the Muhammad's ﷺ companions, on page 108-109.

32: Hadith of Hudhayfah bin Al-Yamaan ﵁ supports it, just passed, in there is:

"Upon ending prayer (i.e. after the prayer, Jesus) will say like this: Leave Allah's enemy and me".

33. Some Ahaadith are about it:

1st. Narrated from Anas ﵁, he said:

"يتبع الدجال من يهود أصبهان سبعون ألفا عليهم الطيالسة".

Dajjaal would be followed by Seventy thousand of the Jews from Isfahaan wearing Persian shawls.

Muslim narrated it (8/207), Ibn Habbaan (6760) and Ahmad (3/224), see Al-Sahihah (3080).

2nd. Narrated from Jaabir, passed on page 106-107 with the wording:

"يكونُ مَعَهُ سَبْعُونَ ألفاً مِنَ اليَهُودِ، عَلَى كُلِّ رَجُلٍ مِنْهُمْ ساجٌ وَسَيْف مُحَلًّى"

Seventy thousand Jews would be accompanying him, every man of them would have a decorated sword with green shawl.

3rd. Narrated by Uthmaan bin Abi al-Aas﵁ similarly without the wording 'Sword', passed on page 112-114.

4th. Also narrated by Abu Sa'eed as Marfu﵁ without the wording 'sword'.
Abdur-Razzaaq reported it (20825) on the authority of Abi Haroon from him (Abu Sa'eed). But Abu Haroon is abandoned.

5th. Narrated by Abu Hurayrah﵁ as Marfu with the following wording:

"لينزلن الدجال (خوز) و (كرمان) في سبعين ألفا وجوههم كاالمجان المطرقة".

Surely, Dajjaal will alight at (Khooz) and (Kirmaan) among the seventy thousands people whose faces resemble shields covered with skin.

Ahmad narrated it (2/337), its reporters are reliable but there is An'anah of Ibn Ishaaq.

34. The supportive narrations about this clause have passed, narrated by a group of the Companions ﷺ:

1st. Jaabir ﷺ, preceded on page 82-84.
2nd. One of the Prophet's Companions passed on page 108-109.
3rd. Uthmaan bin Abi Al-Aas ﷺ passed on page 112-114.
4th. Abu Hurayrah ﷺ preceded on page 122-124.
5th. Hudhayfah bin Al-Yamaan ﷺ mentioned on page 127.

35. I did not find any supportive narration for it.
36. There are some Ahaadith about it:

1st. Narrated by Mujammi bin Jaariyyah Al-Ansaariyyah, he said: I heard Allah's Messenge ﷺ saying:

"يقتل ابن مريم الدجال بباب لد".

Son of Mary would kill Dajjaal at Baab Ludd.

Narrated by Tirmidhi (2235), Ibn Habbaan (1901), Al-Tiyaalasi (2/219), Abdur-Razzaaq (20835), Ahmad (3/420), Al-Daaani (143/1,2) and Al-Tirmidhi said: "the Hadith is Sound and Correct".

I say: Perhaps, he said because of the following supportive narration for it otherwise there is Ubaydullah bin Abdullah Ibn Tha'labah Al-Ansaari, in its chain, who is unknown and also its name is disputed.

2nd. Narrated by Al-Nawwas bin Sam'aan as Marfu similarly, passed on page 62-67.
3rd. From Aishah رضي الله عنها as Marfu likewise, passed on page 68-69.

Abdur-Razzaaq narrated (20836) through a Correct chain: "Umar asked a man from the Jews about something, Umar certified him, Umar said to him: I just tested your certification, inform me about Dajjaal. He answered: He is the god of Jews; surely son of Mary would kill him in Yard of Ludd".

37. Some Ahaadith are about this clause:

1st. Narrated by Uthmaan bin Abi Al-Aas, it is the last part of his aforementioned Hadith, passed on page 112-114.

2nd. Narrated by Jaabir, it is also the last part of his passed Hadith, on page 82-84.
3rd. From Hudhayfah bin Usayd, also passed on page 127.
4th. By Ibn Umar رضي الله عنهما, page 104.

But for it, there is another way of narrating more authentic than that one, with the following wording:

"Jews will fight you and you will overcome them, even a stone will say: O Muslim! This is a Jew behind me, kill him".

Abdur-Razzaaq narrated it (20837), Ahmad (2/149) from him (Ibn Umar) and Tirmidhi (2237) saying: "Correct, Sound Hadith".

Ahmad narrated it again (2/122, 131), Bukhaari (6/78, 478), Muslim (8/188) through another way of Abdur-Razzaaq and Al-Daani (65/1).

5th. Narrated by Abu Hurayrah ﷺ that Allah's Messenger ﷺ said:

«لاَ تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ. فَيَقْتُلُهُمُ الْمُسْلِمُونَ. حَتَّى يَخْتَبِىءَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ. فَيَقُولُ الْحَجَرُ أَوِ الشَّجَرُ: يَا مُسْلِمُ يَا عَبْدَ اللّهِ هَـذَا يَهُودِيٌّ خَلْفِي. فَتَعَالَ فَاقْتُلْهُ. إِلاَّ الْغَرْقَدَ. فَإِنَّهُ مِنْ شَجَرِهِم».

"The Last Hour will not come until the Muslims will fight the Jews and the Muslims will kill them, at that time Jews will hide behind stones and trees. The stone and tree will say: O Muslim, O Allah's servant! This is a Jew behind me, come on and kill him, but a tree called Al-gharqad (will not speak) for it's their tree".

Narrated by Al-Shaykhaan, Ahmad (2/398, 530), Al-Khateeb (7/207) and Al-Daani (64/2-65/1).

38. All the Ahaadith agreed upon, that the days in which Dajjaal will cross the land are forty.

There is a dispute regarding these days; are they forty years as in this narration (following) or forty days and nights as mentioned in other reports?

The definite correct is the second one (forty days); because it is the most authentic and most frequent, as its explanation will soon come.

As for this narration (of forty years), despite the weakness in its chain I could not find a reliable supportive report for it that can strengthen it, except the Hadith of Shah-hr bin Hawshab aforementioned on page 90 from Asmaa daughter of Yazeed, whose report is with the following version:

"يمكث الدجال في الأرض أربعين سنة، السنة كالشهر، و الشهر كالجمعة، و الجمعة كاليوم، و اليوم كاضطرام السعفة في النار".

Dajjaal will stay for forty years in the land, a year would be like a month, a month would be like a week, a week would be like a day and a day would be like a burning of palm leaf in fire (as palm leaf burns too quick).

Whereas, it is also a denounced narration, because of Shah-hr's weakness and individuality; so it is not fit as a supporter.

What Suhayl bin Abi Saalih narrated from his father from Abu Hurayrah as Marfu, does not strengthen it:

«لا تقوم الساعة حتى يتقارب الزمان، فتكون السنة كالشهر، ويكون الشهر كالجمعة، وتكون الجمعة كاليوم، ويكون اليوم كالساعة، وتكون الساعة كاحتراق السعفة أو الخوصة".

The last Hour will not come before time contracts, a year bring like a month, a month like a week, a week like a day, a day like an hour and an hour like burning a palm leaf or palm tree leaves.

Ahmad narrated it (2/537-538), Abu Ya'la (1/302) and Ibn Habbaan (1888).

I say: Its chain is correct according to the Muslim's condition, similarly Ibn Katheer said (1/213). Hadith of Anas bin Maalik as Marfu supports it that is narrated by Al-Tirmidhi (2333) and he declared it Ghreeb and another Sa'eed bin Al-Mu'sayyab's Mursal, narrated by Al-Daani (14/1).

I say: These mentioned narrations do not strengthen Shah-hr's Hadith, because they did not talk about Dajjaal as it is clear, it

is a general report, to take it as a specific narration regarding Dajjaal is not right.

Clear and manifest indicated narrations are about that Dajjaal's time of stay will be forty days, not forty years; which is narrated from a group of Companions, I have mentioned them earlier, I would consider sufficient just to indicate towards them:

1st. Al-Nawwas bin Sam'aan, passed on page 62-67.
2nd. Nufayr bin Jubayr, passed on page 67.
3rd. A man from the Prophet's Companions on page 81.
4th. Jaabir bin Abdullah رضي الله عنهما, passed on page 82-84 and 103.
5th. Abu Hurayrah on page 61.

I say: These Correct Ahaadith do not appose the Hadith of Abdullah bin Amr in which he said, Allah's Messenger said:
"يخرج الدجال في أمتي فيلبث فيهم أربعين لا أدري أربعين يوماً، أو أربعين سنة، أو أربعين ليلة، أو أربعين شهراً، فيبعث الله عزّ وجلّ عيسى ابن مريم صلى الله عليه وسلم كأنه عروة بن مسعود الثقفي فيظهر فيهلكه، ثم يلبث الناس بعده سنين سبعاً ليس بين اثنين عداوة، ثم يرسل الله ريحاً باردة من قبل الشام، فلا يبقى أحد في قلبه مثقال ذرة من إيمان إلا قبضته."

Dajjaal will come forth in my people, he will stay for forty days, or forty years, or forty months. Then Allah the Most Honoured the Majestic will send Jesus son of Mary عليهما السلام who will resemble to Urwah bin Mas'us Al-Thaqafi, he will overcome him and eradicate him (Dajjaal). After that the people will live for seven years, during which time there will be no rancour between any two persons.

Then Allah will send a cold wind from the direction of Syria. None will survive on Earth, having a speck of good in him or faith in him: he will die.

Narrated by Ahmad (2/166), Muslim (8201), Al-Haakim in search for the narration according to Muslim's conditions got confused (4/543, 550, 551), Ibn Habbaan (7309) and Ibn Mandah (98/2).

I say: It does not oppose what passed in the earlier Ahaadith, there is no uncertainty in it, he (Ibn Amr) is apparently one of its narrators. Who is uncertain about it has no knowledge while all these narrators said forty days definitely. Perhaps, in the early time, this uncertainty was from the Prophet ﷺ himself and it was before coming down the revelation about the extent of these days, latter on the revelation about it came to him. Hadith of Abu Hurayrah supports it:

"During the forty days, Allah knows best their extent". Ibn Habbaan added: "Allah knows their extent (twice)".

39. This context is weak and strange, opposite the Sahih Ahaadith mentioned earlier, the preserved view about it is:
أَرْبَعُونَ يوما، يَوْم كسَنَةٍ، وَيَوْم كشَهْرٍ، ويوم كجمعة و سائِرُ أَيَّامِهِ كَأَيَّامِكُمْ هذِه.

(He would stay) for forty days, a day would be like a year, a day would be like a month, and a day would be like a week and its all other days would be like your these days.

40. This clause is not mentioned in these Correct Ahaadith, it is proved in Abu Hurayrah's aforementioned Hadith on page 133.

«لا تقوم الساعة حتى يتقارب الزمان، .... وتكون الساعة كاحتراق السعفة".

The last Hour will not come before time contracts, and an hour (becomes) like burning a palm leaf.

But there is no Dajjaal's mentioning in it as passed in previous pages.

41. I did not find a real supportive narration for it.
42. I did not find a real supportive narration for it with this context in which the shorten days would have been mentioned, the preserved view about it is the one mentioned in Hadith of Al-Nawwas and Nufayr bin Jubayr رضي الله عنهما:

قلنا: يا رسول الله فذلك اليوم الذي كسنة أتكفينا فيه صلاة يوم؟ قال: لا، أقدروا له قدره.

We said: Allah's Messenger (peace be upon him) will one day's prayer suffice for the prayers of the day equal to one year? Thereupon he said: No, but you must make an estimate of the time (and then observe prayer).

43. This clause with its contents came in the aforementioned Hadith of Abu Hurayrah ﷺ through several ways of narrating. Page 114-115.

44. A Hadith narrated by Ta'us supports it, he said:

"Jesus son of Mary will descend as a guided leader and a justice maker, upon his descending he will break the cross, kill

the pigs, abolish the Jizyah, only one religion (Islam) will remain, peace would be made in the land in such a way that the lion will accompany a cow, it will consider it as its bull, the wolf will be with goats, the goats will consider it as its guard dog, sting poison of a all the stinging insects will be eradicated, man will put his hand on a snake's head, it will not harm him, a small girl will run away from a lion as a puppy of a small dog runs away. The Arab breed of horse will sold for the price of twenty Dirham (cheaper), a bull will be sold for such and such price (higher price), earth will return to its origin image as was in the time of Adam, the bunch (of gapes will be so big), a group of many people would eat out of it, a pomegranate (will be so big), a party of several people will eat it".

Abdur-Razzaaq narrated it (20843).

I say: Its chain is Correct as Mursal. Its reporters are reliable and those of Al-Shaykhayn.

45. This clause, what supports it has passed in aforementioned Hadith of Taa'us, also in the narrating ways of Abu Hurayrah's Hadith earlier mentioned, one way of narrating his Hadith remains, in it is that which supports the clause for which no supportive narration was mentioned, like its first sentence and other than it. So it is necessary to narrate it, a report from Zayd bin Aslam, who narrated from a man on the authority of Abu Hurayrah, he said:

"The Hour will not come until son of Mary will descend as a just leader, leadership of Quraish will be snatched, pigs will be killed, Jizyah will be abolished, the prostration will be only one for the Lord of the Worlds, war will put down its weapons, the earth will be filled with peace as well is filled with water, earth will be like a silver (food) tray, spitefulness and mutual enmity will certainly depart, the wolf among the goats will be like their

guard dog, and the lion in the female camels will be like their male camel".

Abdur-Rqazzaaq narrated it (20844) from Ma'mar from Abu Hurayrah.

I say: All Its reporters are reliable except the man who is not named, he is one of the great Taabi'een though he is not a Companion, verily this Zayd a Taabi'ee who narrated from a group of the Companions; among them are Abu Hurayrah himself, Ibn Umar and others ﷺ.

Although, it is a Mawqoof narration but it has the status of Marfu report, because to talk about unseen things is not said through one's own thinkings; particularly when its most part is narrated Marfu as passed.

The sentence about the pomegranate, in this clause, there is a support for it in the Hadith of Al-Nawwas earlier mentioned on page 62-67, but it is not mentioned as a whole along with the supportive sentence.

46 & 47. I did not find a real support for them.

48. Hadith of Asmaa daughter of Yazeed Al-Ansaariyyah, mentioned on page 86-89 supports it.

49. Following four Ahaadith are about it:

1st. Hadith of Asmaa earlier indicated.
2nd. Hadith of Aishah mentioned on page 111.
3rd. Hadith of Ibn Umar:

"Allah's Messenger ﷺ was asked about the food of believer during the time of Dajjaal? He ﷺ answered: The food of the angels. They asked: What is the food of the angels? He

answered: Their food is pronouncing Allah's glory and praise, whoever's talk will be Allah's glory and praise on that day, Allah ﷻ will take hunger away from him, he will not fear hunger".

Al-Haakim narrated it (4/511) and said:

"Its chain is correct according to the Muslim's condition". Al-Dhahabi rejected his statement saying:

"I say: Nay, Sa'eed is objected".

I say: He means 'Sa'eed bin Sanaan Al-Himasi.

4th. Narrated by Asmaa daughter of Umays رضي الله عنها :

The Prophet ﷺ entered upon her for his need (to relieve himself), when he came out I complained to him (about the hard circumstances), there upon he said: "How will you be, when you will be tested by a man for whom the rivers of earth and its fruits will be subjected. Whoever will follow him, he will feed him and grant him favour, whoever will disobey him he will deprive him and prevent"? I said: O Allah's Messenger ﷺ! (now a days) a girl sit near a furnace for sometime for her bread, (after hearing this) it is possible, I may be confused in my prayer; so how will it be then when this will happen? He said: Verily, Allah ﷻ will secure the believer on that day with what he has protected the angels glorifying Him ﷻ. Indeed, it is written in between his two eyes: Kaafir (Disbeliever); every literate or illiterate believer will read it.

Al-Hathami said (7/346): "Al-Tabrani narrated it, but there is a unnamed reporter, rest all of its reporters are those of Al-Sahih.

Nevertheless, Abu Umamah's this Hadith, although its chain is weak; but through this research of references and investigation,

which is unique in example, it has become clear that it is a Correct Hadith with its more of its clauses; for all the clauses their supportive narrations have been mentioned in the previous pages.

For that reason, I directed my intention to collect proved Ahaadith, for the compilation of a booklet about the story of Fake Christ, the descending of Jesus ﵇ and his killing the Dajjaal, according to the context of Abu Umamah's this Hadith; I avoided that for which I did not find any supportive narration. I put every clause (or sentence) from other Ahaadith at the appropriate place in the Hadith (of Abu Umamah).

So here is for you a list of the names of those Companions whose Ahaadith I mentioned in this discussion; I have also mentioned supportive narrations for its some clauses at its various place, so that it would be easy for the comparison:

Fourth section

List of the narrators' names, from the Companions and Tabi'een (the followers) whose Ahaadith I have referred in the previous pages.

At end of the names the numbers of the pages have been written where their narrations are situated

1. Abdullah bin Abbaas رضي الله عنهما 60 and 79 (Ibn Habbaan 8/281).
2. Abdullah bin Umar رضي الله عنهما 51, 71, 74, 104, 131, 138-139 (Ibn Habbaan 8/273).
3. Abdullah bin Mas'ud 125-127.
4. Abu Umamah 42-51.
5. Abu Bakrah Al-thaqafee 79, 100, 101.
6. Abu Sa'eed 72, 73, 75, 90-91, 93-94, 105, 129. (Ibn Habbaan 8/283, Muslim 8/199-200 and Bukhaari 1882, 7132)
7. Abu Ubaydah (Ibn Habbaan 8/273)
8. Abu Hurayrah 59, 61, 70, 76, 99, 110, 114-115, 116-127, 130, 132, 133, 136, 137-138. (Ibn Habbaan 8/280, 285, 286, 287, 288)
9. Ubayy bin Ka'ab (Ibn Habbaan 8/281)
10. Asmaa daughter of Umays رضي الله عنها 139.
11. Asmaa daughter of Yazeed رضي الله عنها 86-89, 133.
12. Umm Salamah رضي الله عنها 69.
13. Umm Shareek رضي الله عنها 110.
14. Anas bin Maalik 56, 59, 101, 108, 129. (Ibn Habbaan 8/281-284)
15. One of the Companions of Allah's Messenger 77.
16. One of Muhammad's Companions. 108-109.

17. Jaabir bin Abdullahرضي الله عنهما 74, 80, 82-84, 90-91, 101, 103, 106-107, 108, 110, 114. (Ibn Habbaan 8/274, 289)
18. Hudhayfah bin Aseedﷺ 127.
19. Hudhayfah bin Al-Yamaanﷺ 56, 79, 80, 127. (Ibn Habbaan 8/ 282, 285)
20. Al-Hasanﷺ 62.
21. A man from the Prophet'sﷺ Companions 78, 81, 92.
22. Sa'ad bin Abi Waqqaaﷺ 72.
23. Safeenahﷺ 85.
24. Samurahﷺ 76, 115.
25. Taus 136-137.
26. Aishahرضي الله عنها 68-69, 71, 98, 111. (Ibn Habbaan 8/290)
27. Ubadah bin Al-Saamitﷺ 77.
28. Abdullah bin Umarرضي الله عنهما (See Abdullah bin Umar.
29. Abdullah bin Amrﷺ 93, 134-135.
30. Abdullah bin Mughaffalﷺ 55. (Ibn Habbaan 8/274)
31. Abdullah bin Maghnamﷺ 75-76, 92.
32. Uthmaan bin Abi Al-Aasﷺ 112-114.
33. Ali bin Abi Taalibﷺ 86, 111.
34. Faatimah daughter of Qaysرضي الله عنها 97-98. (Ibn Habbaan 8/277).
35. Mujammi bin Jariyyah Al-Ansaariﷺ 130.
36. Mihjan bin Al-Adraﷺ 101-102, 105-106.
37. Mu'aawiyyah bin Heedahﷺ 60.
38. Almugheerahﷺ (Ibn Habaan 8/274, 282-283.
39. Naafi bin Atabahﷺ (Ibn Habbaan 8/285)
40. Nufayr bin Maalik father of Jubayrﷺ 67.
41. Al-Nawwas bin Sam'aanﷺ 62-67, 92, 97.
42. Hishaam bin Aamirﷺ 54.

Fifth Section

The Story of the Fake Christ

Descending of Jesus (May peace and blessing be upon him)

And his killing of the Fake Christ

According to the text of Abu Umamah's ﷺ narration

Added to it what is proved from other Companions

1. يا أيها الناس! إِنَّها لَمْ تَكُنْ فِتْنَةٌ على وجه الأَرْضِ، مُنْذُ ذَرَأَ اللَّهُ ذُرِّيَّةَ آدَمَ، (و لا تكون حتى تقوم الساعة) – أَعْظَمَ مِنْ فِتْنَةِ الدَّجَّالِ، (ولن ينجو أحد مما قبلها إلا نجا منها)، (و إنه لا يضر مسلما).

O People! There has been no affliction greater that the affliction of Dajjaal on the earth since Allah has created the off-spring of Adam [and will not be until the Hour comes][1], (no one will escape whatever is before it but will escape from it)[2], (and verily it will not harm a Muslim)[3].

2. وَإِنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيًّا إِلاَّ حَذَّرَ أُمَّتَهُ (الأعور الدَّجَّالَ، (و إني لأنذركموه).

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[1] Muslim, Al-Haakim in Al-Mustadrik, Musnad Ahmad and Al-Daani narrated from Hishaam bin Aamir. Ahmad in Musnad and his son in Al-Sunnah from Jaabir. Tabrani in Al-Kabeer and in Al-Awsat from Abdullah bin Mughaffal.

[2] Ahmad in Musnad and Ibn Habban from Hudhayfah.

[3] Ibn Habbaan from Hudhayfah.

And Allah has not sent any prophet but he warned his people against (the one eyed)[1] Dajjaal, (verily I warn you of him)[2].

3. وَأَنَا آخِرُ الأَنْبِيَاءِ. وَأَنْتُمْ آخِرُ الأُمَمِ.

And I am the last of the prophets[3] and you are the last of the nations[4].

4. وَهُوَ خَارِجٌ فِيكُمْ، لاَ مَحَالَةَ. (إنه لحق، و أما إنه قريب، فكل ما هو آت قريب.)، (إِنَّمَا يَخْرُجُ مِنْ غَضْبَةٍ يَغْضَبُهَا)، (و لا يخرج حتى لا يقسم ميراث و لا يفرح بغنيمة).

And he will appear amongst you, obviously. (Verily, it is truth, it is near and everything that is going to happen is near)[5], (he will appear because of the anger which will make him angry)[6], and (the Last Hour will not come until the inheritance will not be divided and nor will the booty be rejoiced over)[7].

5. فإن يخرج و أنا بين ظهرانيكم؛ فأنا حجيج لكل مسلم، و إن يخرج من بعدي؛ فكل امرئ حجيج نفسه، و الله خليفتي على كل مسلم. (و في حديث أم سلمة: و إن يخرج بعد أن أموت يكفيكموه الله بالصالحين).

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[1] Bukhaari from Anas.

[2] Bukhaari & Muslim from Anas.

[3] Muslim from Abu Hurayrah.

[4] Ibn Maajah from Ibn Abbaas.

[5] Al-Bazzar –Abu Huryrah.

[6] Muslim (8/194), Habbaan (6755), Ahmad in Musnad (6/284) and Al-Daani (121/2)

[7] Tabrani in al-Kabeer (20/1/401/953)-AlMugheerah. Muslim by Ibn Mas'ud.

If he will come forth while I am among you I will argue on behalf of every Muslim, if he will appear after me then every one will argue on his own behalf and Allah is the Helper of every Muslim on my behalf. (In the Hadith of Umm Salamah is: If he appears after I die, Allah will make the righteous people sufficient for you against him)[1].

6. و إنه يخرج (من (أرض) قبل المشرق) {يقال لها: (خراسان)} (في يهودية أصبهان) ، (كأن وجوههم المجان المطرقة) من خلة بين الشام و العراق، فعاث يمينا (و عاث) شمالا، يا عباد الله فاثبتوا. (ثلاثا).

And surely he will come forth (from (the land) of the eastern side)[2](¶) {It is said: (Kharasaan)[3*] }, (from the Jews of Isbhaan)[4], (whose faces will resemble shields covered with skin)[5] from the way between Syria and Iraq, he will make

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[1] Ibn Khuzaymah and Tabrani Al-Kabeer.

[2] Muslim-Abu Hurayrah.

¶ I say: It is proved in Muslim, as for the statement of Al-Haafiz in Al-Fatah (13/77): "In a narration is: Dajjaal will come forth from Asbahaan. Muslim narrated it" it is objected. Actually in that narration from Anas is: "seventy thousand of Jews of Asbahaan will follow him..............". I say: This is not the exact texts that he will come forth from there (Asbahaan), probably he could be from there, because it is said by his followers Jews.

[3] Ahmad in Musnad, Al-Tirmidhi, Ibn Maajah and Al-Haakim from Abu Bakr.

* Al-Ahaadith Al-Sahihah (1591).

[4] Ahmad in Musnad, his son in Al-Sunnah, Ibn Habbaan, Ibn Mndah in Al-Eemaan and Al-Daani in Al-Fitn from Aishah. Ahmad and Muslim from Anas.

[5] Ahmad in Musnad, Al-Tirmidhi, Ibn Maajah and Al-Haakim from Abu Bakr.

mischief towards right (will disorder things)[1] towards left, O Allah's servant be steadfast. [(he said) three times][2].

7. فَإِنِّي سَأَصِفُهُ لَكُمْ صِفَةً لَمْ يَصِفْهَا إِيَّاهُ نَبِيٌّ قَبْلِي. (و في حديث عبادة: إِنِّي قَدْ حَدَّثْتُكُمْ عن الدَّجَّالِ حَتَّى خَشِيتُ أَنْ لا تَعْقِلُوا).

So verily I will describe to you a characteristic, which no prophet before me has described. (In Hadith of Ubaadah is: I have told you so much about the Dajjaal that I am afraid you may not understand)[3].

8. إِنَّهُ يَبْدَأُ فَيَقُولُ: أَنَا نَبِيٌّ وَلاَ نَبِيَّ بَعْدِي.

He will begin saying: I am a prophet while there is no prophet after me.

9. ثُمَّ يُثَنِّي فَيَقُولُ: أَنَا رَبُّكُمْ. وَلاَ تَرَوْنَ رَبَّكُمْ حَتَّى تَمُوتُوا.

Then second time, he will say: I am your Lord; and you would not see your Lord until you die.

10. و إنه أعور (ممسوح) العين اليسرى، (عليها ظفرة غليظة)، (خضراء كأنها كوكب دري)، (عينه اليمنى كأنها عنبة طافية)، (ليست بناتئة، و لا حجراء) (جفال الشعر) (ألا ما خفي عليكم من شأنه، فلا يخفين عليكم) إِنَّ رَبَكُمْ لَيْسَ بِأَعْوَر، (أَلاَ مَا خَفِيَ عَلَيْكُمْ مِنْ شَأْنِهِ، فَلاَ يَخْفَيَنَّ عَلَيْكُمْ أَنْ رَبَكُمْ لَيْسَ بِأَعْوَرَ).

Indeed, he (Dajjaal) is blind by the left (wiped)[4] eye[1], [a thick piece of flesh would be over it (covering the eye)][2], (like a

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[1] Muslim-Al-Nawwas. Al-Haakim from Nufayr.

[2] Al-Haakim from Nufayr.

[3] Abu Dawood, Al-aajiri in Al-Sharee'ah and Ibn Mandah in al-Tawheed.

[4] Tabrani in Al-Kabeer &Al-Awsat from Ibn Mughaffal.

green hot burning light)[3], (his right eye will be like a floating grape)[4], (neither protruding not deep-seated)[5], (thick hair)[6], (beware, his position should not be hidden from you, it must not hidden upon you)[7] that your Lord is not blind by one eye, (beware, his position should not be hidden from you, it must not hidden upon you that your Lord is not blind by one eye)[8] (said it three times)[9], He ﷺ pointed towards his eyes with his hand)[10], (and surely you will not see your Lord until you die)[11].

11. (و إنه يمشي في الأرض، و إن الأرض و السماء لله).

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[1] Ahmad in Al-Musnad, Muslim, Ibn Maajah from Hudhayfah. Ahmad in Al-Musnad and Hanbal bin Ishaaq in Al-Fitn from a man of the companions of the Prophet ﷺ. Ahmad in al-Musnad from Abu Bakrah.

[2] Ahmad in Al-Musnad from Al-Hasan Al-Basari. Tabrani in Al-Kabeer & Al-Awsat from Abdullah bin Mughaffal.

[3] Ahmad in Musnad and Abu Nu'ayn in Akhbaar Asbahaan from Ubayy.

[4] Ibn Khuzaymah, Tabrani Al-Kabeer from Umm Salamah. Bukhaari, Muslim, Musnad Ahmad, his son in Al-Sunnah from Ibn Umar.

[5] Aajiri in Al-Sharee'ah, Abu Nuaym in Al-Hilyah from Ubaadah.

[6] Muslim and Musnad.

[7] Musnad Ahmad, Ibn Habbaan, Ibn Mandah in Al-Eemaan & in Al-Tawheed from Abdullah bin Umar. Ibn Mandah in Al-Tawheed from a man of the Companions.

[8] Musnad Ahmad, Ibn Habbaan, Ibn Mandah in Al-Eemaan & in Al-Tawheed from Abdullah bin Umar.

[9] Ibn Mandah in Al-Tawheed by a man from the Companions.

[10] Bukhaari, Ibn Mandah in Al-Tawheed from Ibn Umar. Musnad Ahmad, his son in Al-Sunnah, Ibn Mandah in Al-Tawheed and Al-Haakim from Jaabir.

[11] Abu Dawood from Ubaadah. Muslim from Umar bin Thaabit.

And he will walk in the land, verily the land and the heaven belong to Allah[1].

12. (إنه شاب قطط، عينه طافية، كأني أشبهه بعبد العزى بن قطن)، (قصير، أفحج، دعج)، (هجان).

Verily, He (the Dajjal) will be a young man with twisted hair, and a floating eye. I compare him with AbdulUzza Ibn Qatan)[2], (short, hen toed, curly hair[3]), (white)[4].

13. (و إنه آدم جعد) ، (جفال الشعر).

(He is man with curly hair)[5], (thick twisted hair)[6].

14. وَإِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: كَافِرٌ. يَقْرَأُهُ (من كره عمله أو يقرؤه) كُلُّ مُؤْمِنٍ، كَاتِبٍ أَوْ غَيْرِ كَاتِبٍ.

It is written in between his two eyes: Kafir (Disbeliever), read it (every one who will dislike him will read it)[7] every believer, whether he knows how to write or does not know.

15. وَإِنَّ مِنْ فِتْنَتِهِ أَنَّ مَعَهُ جَنَّةً وَنَاراً، (و نهرا و ماء)، (و جبل خبز)، (و إنه يجيء معه مثل الجنة و النار)، فَنَارُهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ. (و

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1 Ibn Khuzaymah and Ibn Habbaan from Umm Salamah.

2 Musnad Ahmad, Muslim, Abu Dawood, Tirmidhi, Ibn Maajah, Al-Aajiri, Hanbal bin Ishaaq in Al-Fitn, Ibn Asaakar in Al-Taareekh from Al-Nawwas.

3 Abu Dawood, Al-Aajiri, Abu Nu'aym in Al-Hilyah and Ibn Mandah in Al-Tawheed from Ibn Ishaaq.

4 Musnad Ahmad, Ibn Khuzaymah, Ibn Mandah in Al-Tawheed from Ibn Abbaas.

5 Musnad Ahmad and Hanbal bin Ishaaq from a companion.

6 Musnad Ahmad, Muslim and Ibn Maajah from Hudhayfah.

7 Abur-Razzaq in Musannaff, Musnad Ahmad, Muslim, Tirmidhi and Al-Dani from one of the Prophet's Companions.

سأله المغيرة بن شعبة عنه؟ فقال: قلت: إنهم يقولون: معه جبال من خبز و لحم و نهر من ماء؟ قال: هو أهون على الله من ذلك).

(و في حديث آخر: {معه نهران يجريان، أحدهما - رأي العين - ماء أبيض، و الآخر - رأي العين - نار تأجج}، {فمن أدرك ذلك منكم، فأراد الماء؛ فليشرب من الذي يراه أنه نار}، {و ليغمض {عينيه}، ثم ليطأطئ (رأسه) ؛ فإنه يجده ماء {باردا عذبا} {طيبا}، {فلا تهللو}. و في أخرى: فمن دخل نهره حط أجره ، و وجب وزره، و من دخل ناره وجب أجره، و حط وزره)

And of his affliction is that he will have with him the heaven and hell, (a river and water)[1], (a mountain of bread)[2], (resemblance of the heaven and the Fire will come with him)[3]. In fact his hell is heaven and his heaven is hell. [Al-Mugheerah bin Shu'bah asked him ﷺ about Dajjaal? He said, I asked: they say that he will have mountain of bread and meat, and a river of water with him? He ﷺ replied: he is much too low to be allowed such a thing by Allah (to judge the people)][4]

(In another Hadith is[5]: [Two flowing rivers will be with him, one will be seen like white water and the second one will be

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[1] Musnad Ahmad, Hanbal bin Ishaaq in Al-Fitn from a man. Tabarani in Al-Kabeer from Ibn Amr.

[2] Musnad Ahmad, Hanbal bin Ishaaq in Al-Fitn from a man. Musnad Ahmad from Jaabir. Tabrani Al-Kabbeer- Ibn Amr.

[3] Bukhaari & Muslim- Abu Hurayrah. Al-Dani (127/1).

[4] Bukhaari (7122), Muslim (8/200) and wording belong to him, Ibn Habbaan (6744, 6762), Musnad Ahmad (4/246, 248, 252).

[5] Bukhaari , Muslim, Ibn Habbaan, Musnad Ahmad from Hudhayfah and Abu Mas'ud.

seen like blazing fire][1], [whosoever of you finds it and wants water; he should drink out of the which he sees it like fire][2], [and he should close[3] [his both eyes][4], then should lower [his head][5]; he will find it [cold, sweet][6] [pure][7] water, [and you should not be frightened][8]. Other narration[9] is: Whosoever will enter his river, his reward will be wasted, his sin will be recorded and whosoever will enter his fire, his reward will be made necessary and his sin will be deleted.)

16. فَمَنِ ابْتُلِيَ بِنَارِهِ، فَلْيَسْتَغِثْ بِاللَّهِ وَلْيَقْرَأْ (عليه) فَوَاتِحَ سورة (الْكَهْفِ)، (فإنها جواركم من فتنته).

Therefore, he who is tested with his fire, should seek Allah's help and should recite (unto him)[10] the early verses of Surah [*Al-Kahf*], [these will be your protection against his affliction][11].

17. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَقُولَ، لِأَعْرَابِيَ: أَ رَأَيْتَ إِنْ بَعَثْتُ لَكَ أَبَاكَ وَأُمَّكَ، أَتَشْهَدُ أَنِّي رَبُّكَ؟ فَيَقُولُ: نَعَمْ. فَيَتَمَثَّلُ لَهُ شَيْطَانَانِ فِي صُورَةِ أَبِيهِ وَأُمِّهِ. فَيَقُولَانِ: يَا بُنَيَّ اتَّبِعْهُ. فَإِنَّهُ رَبُّكَ.

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1 Muslim.

2 Muslim & Ibn Habbaan.

3 Muslim & Musnad Ahmad.

4 Musnad Ahmad

5 Musnad Ahmad

6 Muslim & Musnad Ahmad.

7 Muslim & Musnad Ahmad.

8 Muslim & Musnad Ahmad.

9 Musnad Ahmad.

10 Muslim from Al-Nawwas.

11 Abu Dawood from Al-Nawwas.

And of his affliction is that he will say to a Bedouin: what do you think if I raise alive you father and mother, would you then testify that I am your Lord? He will answer in positive. Then two devils will standup in the image of his father and mother, they will say, o little son follow him because he is your lord.

18. وَإِنْ مِنْ فِتْنَتِهِ أَنْ يُسَلَّطَ عَلَى نَفْسٍ وَاحِدَةٍ، فَيَقْتُلَهَا. و ينشرها بالمنشار حتى تلقى شقين.

And of his affliction is that he will overcome a soul and will him, he will saw him with a saw until will cut him into two parts.

19. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَمُرَّ بِالْحَيِّ (فيدعوهم) فَيُكَذِّبُونَهُ، (فينصرف عنهم) فَلاَ تَبْقَى لَهُمْ سَائِمَةٌ إِلاَّ هَلَكَتْ.

His affliction is he will pass near by a tribe (he will call them)[1] but they would belie him, (he will turn against them)[2] then no grazing live-stock belong to them would survive but will be ruined.

20. وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَمُرَّ بِالْحَيِّ (فيدعوهم) فَيُصَدِّقُونَهُ، (و يستجيبون له)، فَيَأْمُرَ السَّمَاءَ أَنْ تُمْطِرَ فَتُمْطِرَ. وَ الأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ. حَتَّى تَرُوحَ مَوَاشِيهِمْ، مِنْ يَوْمِهِمْ ذلِكَ، أَسْمَنَ مَا كَانَتْ وَأَعْظَمَهُ، وَأَمَدَّهُ خَوَاصِرَ، وَأَدَرَّهُ ضُرُوعاً.

And of his affliction is that he will pass near by a clan, (call them)[3] they people will testify for him, (and will accept him)[4], He will command the heaven to cause rain and it will cause

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[1] Muslim Al-Nawwas.

[2] Muslim Al-Nawwas.

[3] Muslim Al-Nawwas.

[4] Muslim Al-Nawwas.

rain, he will command the earth to grow, it will grow (because of the new grown grass), until their cattle will come back in the evening of same day, fat and big, their hips being raised and their udders being full of milk.

21. ويمر بالخربة فيقول لها: أخرجي كنوزك، فتتبعه كنوزها كيعاسيب النحل.

He will then walk through the desert and say to it: Bring forth your treasures. The treasures will come out and gather before him like a swarm of bees[1].

22. (يخرج في (زمان اختلاف من الناس، و فرقة) (و) بغض من الناس، و خفة من الدين، و سوء ذات بين، فيرد كل منهل، فتطوى له الأرض طي فروة الكبش).

(Dajjaal will come forth at (the time of people's mutual dispute and division)[2] (and) when the people will hate (one another), religion will be taken as minor thing, mutual relation will be bad. He will go to every watering place, the earth will shrink for him as the skin of a ram is wrapped)[3]

23. (و لاَ يخرج حَتَّى يَنْزِلَ الرُّومُ بِالأَعْمَاقِ، أَوْ بِدَابِقَ، (يجمعون لأهل الإسلام، و يجمع لهم أهل الإسلام)، فَيَخْرُجُ إِلَيْهِمْ جَيْشٌ مِنَ الْمَدِينَةِ. مِنْ خِيَارِ أَهْلِ الأَرْضِ يَوْمَئِذٍ. فَإِذَا تَصَافُّوا قَالَتِ الرُّومُ: خَلُّوا بَيْنَنَا وَبَيْنَ الَّذِينَ سَبَوْا مِنَّا نُقَاتِلْهُمْ. فَيَقُولُ الْمُسْلِمُونَ: لاَ. وَاللّهِ لاَ نُخَلِّي بَيْنَكُمْ وَبَيْنَ إِخْوَانِنَا، فَيُقَاتِلُونَهُمْ، (وَتَكُونُ عِنْدَ ذَاكُمُ الْقِتَال

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[1] Musnad Ahmad, Muslim, Abu Dawood, Tirmidhi, Ibn Maajah, Al-Aajiri, Hanbal bin Ishaaq in Al-Fitn, and Ibn Asaakar from Al-Nawwas.

[2] Ibn Habbaan and Al-Bazzaar from Abu Hurayrah.

[3] Abdur-Razzaq and Al-Haakim from Hudhayfah bin Aseed.

رَدَّةٌ شَدِيدَةٌ. فَيَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ لاَ تَرْجِعُ إِلاَّ غَالِبَةً. فَيَقْتَتِلُونَ حَتَّى يَحْجُزَ بَيْنَهُمُ اللَّيْلُ. فَيَفِيءُ هؤُلاَءِ وَهؤُلاَءِ. كُلٌّ غَيْرُ غَالِبٍ. وَتَفْنَى الشُّرْطَةُ. ثُمَّ يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ. لاَ تَرْجِعُ إِلاَّ غَالِبَةً. فَيَقْتَتِلُونَ. حَتَّى يَحْجُزَ بَيْنَهُمُ اللَّيْلُ. فَيَفِيءُ هؤُلاَءِ وَهؤُلاَءِ. كُلٌّ غَيْرُ غَالِبٍ. وَتَفْنَى الشُّرْطَةُ. ثُمَّ يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ. لاَ تَرْجِعُ إِلاَّ غَالِبَةً. فَيَقْتَتِلُونَ حَتَّى يُمْسُوا. فَيَفِيءُ هؤُلاَءِ وَهؤُلاَءِ. كُلٌّ غَيْرُ غَالِبٍ. وَتَفْنَى الشُّرْطَةُ. فَإِذَا كَانَ يَوْمُ الرَّابِعِ، نَهَدَ إِلَيْهِمْ بَقِيَّةُ أَهْلِ الإِسْلاَمِ)، فَيَنْهَزِمُ ثُلُثٌ لاَ يَتُوبُ اللهِ عَلَيْهِمْ أَبداً. وَيُقْتَلُ ثُلُثُهُمْ، أَفْضَلُ الشُّهَدَاءِ عِنْدَ اللهِ. وَيَفْتَتِحُ الثُّلُثُ. لاَ يُفْتَنُونَ أَبداً ، (فَيَجْعَلُ اللّهُ الدَّبْرَةَ عَلَيْهِمْ،(أي الروم)، فَيَقْتُلُونَ مَقْتَلَةً ـــ إِمَّا قَالَ لاَ يُرَى مِثْلُهَا، وَإِمَّا قَالَ: لَمْ يُرَ مِثْلُهَا ـــ حَتَّى إِنَّ الطَّائِرَ لَيَمُرُّ بِجَنَبَاتِهِمْ، فَمَا يُخَلِّفُهُمْ حَتَّى يَخِرَّ مَيْتاً، فَيَتَعَادُّ بَنُو الأَبِ. كَانُوا مِائَةً. فَلاَ يَجِدُونَهُ بَقِيَ مِنْهُمْ إِلاَّ الرَّجُلُ الْوَاحِدُ. فَبِأَيِّ غَنِيمَةٍ يُفْرَحُ؟ أَوْ أَيُّ مِيرَاثٍ يُقَاسَمُ؟) فيبلغون قسطنطينية، فيفتتحونها (وفي رواية: سَمِعْتُمْ بِمَدِينَةٍ جَانِبٌ مِنْهَا فِي الْبَرِّ وَجَانِبٌ مِنْهَا فِي الْبَحْرِ؟ قَالُوا: نَعَمْ. يَا رَسُولَ اللّهِ قَالَ: «لاَ تَقُومُ السَّاعَةُ حَتَّى يَغْزُوَهَا سَبْعُونَ أَلْفاً مِنْ بَنِي إِسْحاقَ. فَإِذَا جَاؤوهَا نَزَلُوا. فَلَمْ يُقَاتِلُوا بِسِلاَحٍ وَلَمْ يَرْمُوا بِسَهْمٍ. قَالُوا: لاَ إِلهَ إِلاَّ اللّهُ وَاللّهُ أَكْبَرُ. فَيَسْقُطُ أَحَدُ جَانِبَيْهَا الَّذِي فِي الْبَحْرِ. ثُمَّ يَقُولُوا الثَّانِيَةَ: لاَ إِلهَ إِلاَّ اللّهُ وَاللّهُ أَكْبَرُ. فَيَسْقُطُ جَانِبُهَا الآخَرُ. ثُمَّ يَقُولُوا الثَّالِثَةَ: لاَ إِلهَ إِلاَّ اللّهُ وَاللّهُ

أَكْبَرُ. فَيُفَرَّجُ لَهُمْ. فَيَدْخُلُوهَا فَيَغْنَمُوا.) فَبَيْنَمَا هُمْ يَقْتَسِمُونَ الغنائم قَدْ عَلَّقُوا سُيُوفَهُمْ بِالزَّيْتُونِ، إِذْ صَاحَ فِيهِمُ الشَّيْطَانُ: إِنَّ الْمَسِيحَ (الدجال) قَدْ خَلَفَكُمْ فِي أَهْلِيكُمْ. (فيرفضون ما بأيديهم) فَيَخْرُجُونَ. وَذَلِكَ بَاطِلٌ.(فَيَبْعَثُونَ عَشَرَةَ فَوَارِسَ طَلِيعَةً. قَالَ رَسُولُ اللّهِ : «إِنِّي لأَعْرِفُ أَسْمَاءَهُمْ، وَأَسْمَاءَ آبَائِهِمْ، وَأَلْوَانَ خُيُولِهِمْ. هُمْ خَيْرُ فَوَارِسَ عَلَى ظَهْرِ الأَرْضِ يَوْمَئِذٍ)،(فَإِذَا جَاؤُوا الشَّأْمَ خَرَجَ).

Dajjaal will not appear until the Romans land at al-A'maq or in Dabiq, [they will gather against Muslims and Muslims will get together against them][1], an army consisting of the best (soldiers) of the people on Earth at that time will come from Medina (to oppose them). When they arrange themselves in ranks, the Romans will say: Do not stand between us and those (Muslims) who took prisoners from among us. Let us fight them. The Muslims will say: Nay, by Allah, we shall never turn aside from you and from our brethren so that you may fight them. [and there will be a terrible fight. The Muslims will prepare a detachment (for fighting unto death), which will not return unless victorious. They will fight until darkness intervenes. Both sides will return without being victorious and both will be wiped out. The Muslims will again prepare a detachment for fighting unto death so that they may not return unless victorious. When it is the fourth day, a new detachment from the remnant of the Muslims will be prepared]. They will then fight and a third (part) of the army, whom Allah will never forgive, will run away. A third (part of the army), (who) will be constituted of excellent martyrs in Allah's eyes, would be killed. The third who will never be put on trial. [And Allah will decree that the enemy will be routed (i.e. Romans). They

[1] Musnad Ahmad and Muslim from Ibn Mas'ud.

would fight such a fight the like of which has not been seen, so fierce that even if a bird were to pass their flanks, it would fall down dead before reaching the other end. (There will be such a large scale massacre) that when counting will be done, (only) one out of a hundred men related to one another would be found alive. So what can be the joy at the spoils of such war and what inheritance can be divided?] They will enter Constantinople and they will conquer it, [in another narration is: You have heard of the city, one side of which is inclined and the other is on the coast (Constantinople). They said: Yes, Allah's Messenger (peace be upon him). Thereupon he said: The Last Hour will not come until seventy thousand people from Banu Isaac (Isra'il) attack it. When they land there, they will neither fight with weapons nor shower arrows but will only say: "There is no god but Allah and Allah is the Greatest," and one side of it will fall. Then they will say for the second time: "There is no god but Allah and Allah is the Greatest," and the other side will also fall. They will say: "There is no god but Allah is the Greatest," and the gates will be opened for them and they will enter. They will be collecting spoils of war][1] As they will be busy in distributing the spoils of war (amongst themselves) after hanging their swords by the olive trees, Satan will cry: The (the Fake) Christ has taken your place among your families. [Thus they will leave everything that will be in their hands], They will then come out, but it will be of no avail. [They would send ten horsemen as a scouting party. Allah's Messenger (peace be upon him) said: I know their names, the names of their forefathers and the colour of their horses. They will be the best horsemen on the surface of the Earth on that day], When they reach Syria, he will come out][2].

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[1] Muslim and Al-Daani in Al-Fitn from Abu Hurayrah.

[2] Muslim, Al-Daani and Al-Haakim from Abu Hurayrah.

24. وَإِنَّهُ لاَ يَبْقَى شَيْءٌ مِنَ الأَرْضِ إلاَّ وَطِئَهُ وَظَهَرَ عَلَيْهِ. إلاَّ (أربع مساجد: مسجد) مَكَّةَ وَ (مسجد) الْمَدِينَةَ، (و الطور، و مسجد الأقصى).

No place of the earth would be left but he would tread it and overcome it, except [four mosques: Mosque][1] of Makkah and [mosque][2] of Madinah, [Al-Toor and the mosque in Jerusalem][3].

25. وَ إنَّ أَيَّامَهُ أَرْبَعُوْنَ يوما. يوم كسنة ويوم كشهر ويوم كجمعة وسائر أيامه كأيامكم. قالوا: فذلك اليوم الذي كسنة أتكفينا فيه صلاة يوم؟ قال: لا، أقدروا له قدره.قلنا: يا رسول الله فما إسراعه في الأرض؟ قال: كالغيث استدبرته الريح.

His time is forty days. One day like a year, one day like a month, one day like a week, and the rest of the days will be like your days. They said: the day, which will be like a year; will one day's prayer suffice us in it? Thereupon he said: No, but you must make an estimate of the time (and then observe prayer). They asked: how quickly will he walk upon the earth? Thereupon he said: Like cloud driven by the wind[4].

26. وَ إِنْ قَبْلَ خُرُوْجَ الدَّجَّال ثَلاَثَ سَنَوَاتٍ شِدَادٍ يُصِيْبُ النَّاسَ فِيْهَا جُوْعٌ شَدِيْدٌ، يَأْمُرُ اللهُ السَّمَاءَ فِي السَّنَةِ الْأُوْلَى أَنْ تَحْبِسَ ثُلُثَ مَطَرِهَا، وَ يَأْمُرُ الْأَرْضَ فَتَحْبِسَ ثُلُثَ نَبَاتَهَا، ثُمَّ يَأْمُرُ السَّمَاءَ فِي

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[1] Musnad Ahmad, Hanbal bin Ishaaq from a man from the Companions.

[2] Musnad Ahmad, Hanbal bin Ishaaq.

[3] Musnad Ahmad, Hanbal bin Ishaaq.

[4] Muslim from Al-Nawwas.

الثَّانِيَةِ فَتَحْبِسَ ثُلُثَيْ مطَرِهَا، وَ يَأْمُرُ الْأَرْضَ فَتَحْبِسَ ثُلُثَيْ نَبَاتَهَا، ثُمَّ يَأْمُرُ اللهُ السَّماءَ فِي السَّنَةِ الثَّالِثَةِ فَتَحْبِسَ مَطَرَهَا كُلَّهُ، فَلاَ تَقْطُرُ قَطْرَةً، وَ يَأْمُرُ الْأَرْضَ فَتَحْبِسَ نَبَاتَهَا كُلَّهُ، فَلاَ تُنْبِتُ خَضْرَاءَ، فَلاَ تَبْقَى ذَاتُ ظِلْفٍ إِلاَّ هَلَكَتْ، إِلاَّ مَا شَآءَ اللهُ. قِيْلَ: فَمَا يَعِيْشُ النَّاسُ فِيْ ذَلِكَ الزَّمَانِ؟ قَالَ: اَلتَّهْلِيْلُ، وَ التَّكْبِيْرُ، وَ التَّسْبِيْحُ، وَ التَّحْمِيْدُ، وَ يَجْرِيْ ذَلِكَ عَلَيْهِمْ مَجْرَى الطَّعَامِ.

Verily, three years before the appearance of Dajjaal famine would prevail and people would be confronted with great hunger. Allah ﷻ will command the heaven, in the first year, to hold back one third of its rain and would command the earth to hold back one third of its production. In the second year, He ﷻ would command the heaven to hold back two thirds of its rain and would command the earth to hold back two thirds of its production, in the third year, Allah ﷻ would command the heaven to hold back all of its rain even a single drop will not fall, and He ﷻ would command the earth to retain all of its production it will grow no greenery, no animal having cloven-hooves would remain but would perish, except that which Allah ﷻ would will. It was said: how would people live in that period of time? He ﷺ said: *Tahleel (Laa ilaaha il-lallah*-there is not god but Allah), *Takbeer (Allahu Akbar*-Allah is the greatest*)*, *Tas-beeh (Subhaan Allah*-Allah is purified) and *Tahmeed (Al-hamdu lillah*- all praise to Allah*)*, these words would be the replacement of food.

27. لاَ يَأْتِيهِمَا مِنْ نَقْبٍ مِنْ نِقَابِهِمَا إِلاَّ لَقِيَتْهُ الْمَلاَئِكَةُ بِالسُّيُوفِ صَلْتَةً.

He would not enter them from any of its ways but the angels would encounter him with unshielded swords.

28. (و إنه ليس من بلدة إلا يبلغها رعب المسيح (الدجال)؛ إلا المدينة (لها يومئذ سبعة أبواب) على كل نقب من نقابها ملكان يذبان عنها رعب المسيح).

There will not be any city but the fear of the [Fake] Christ would enter in it except Madinah, [there would be seven gates for it at that time][1] and two angels would be at each of its gate repelling the fear of the Fake Christ from it][2].

29. حتى ينزل عند السبخة (سبخةَ الجَرْفِ) (دبر أحد) فَيَضْرِبُ رُوَاقَه.

Until he will alight near the barren land (the barren land of Al-Juruf)[3], (behind Uhd-Mountain)[4] and pitch his tents[5].

30. فَتَرْجُفُ الْمَدِينَةُ بِأَهْلِهَا ثَلاَثَ رَجَفَاتٍ. فَلاَ يَبْقَى مُنَافِقٌ وَلاَ مُنَافِقَةٌ إِلاَّ خَرَجَ إِلَيْهِ. فَتَنْفِي الْخَبَثَ مِنْهَا كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ. وَيُدْعَى ذلِكَ الْيَوْمُ يَوْمَ الْخَلاَصِ، (و أكثر من يخرج إليه النساء).

Madinah[6] will quake three times with its people and no male and female hypocrite would remain but go out to him. So it (Madinah) will remove its impurity out of it as a furnace remove the rust of iron. This day will be called the day of

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[1] Musnad Ahmad, Bukhaari from Abu Bakrah. Al-Daani (128/2).

[2] Abur-Razzaq in Musannaff and Musnad Ahmad from Abu Bakrah.

[3] Musnad Ahmad, Bukhaari and Muslim, Hanbal bin Ishaaq and Al-Daani from Anas.

[4] Muslim from Abu Hurayrah.

[5] Ahmad, bukhaari, Muslim, Al-Daani from Anas. Ahmad, Hanbal bin Ishaaq and al-Haakim from Mihjan bin Al-Adra.

[6] Al-Daani in Al-Fitn (128/1).

purity and salvation, (most of those who will go to him will be the women)[1].

31. (فَيَتَوَجَّهُ قِبَلَهُ رَجُلٌ مِنَ الْمُؤْمِنِينَ، (ممتلئ شبابا) ، (و هو يومئذ خير الناس أو من خيرهم) فَتَلْقَاهُ الْمَسَالِحُ، مَسَالِحُ الدَّجَّال. فَيَقُولُونَ لَهُ: أَيْنَ تَعْمِدُ؟ فَيَقُولُ: أَعْمِدُ إِلَى هَـذَا الَّذِي خَرَجَ. قَالَ: فَيَقُولُونَ لَهُ: أَوَ مَا تُؤْمِنُ بِرَبِّنَا؟ فَيَقُولُ: مَا بِرَبِّنَا خَفَاءٌ. فَيَقُولُونَ: اقْتُلُوهُ. فَيَقُولُ بَعْضُهُمْ لِبَعْض: أَلَيْسَ قَدْ نَهَاكُمْ رَبُّكُمْ أَنْ تَقْتُلُوا أَحَداً دُونَهُ. قَالَ: فَيَنْطَلِقُونَ بِهِ إِلَى الدَّجَّال. فَإِذَا رَآهُ الْمُؤْمِنُ قَالَ: يَا أَيُّهَا النَّاسُ (أشهد أن) هَـذَا الدَّجَّالُ الَّذِي ذَكَرَ (و في طريق: الذي حدثنا) رَسُولُ اللّهِ ﷺ (حديثه). قَالَ: فَيَأْمُرُ الدَّجَّالُ بِهِ فَيُشَبَّحُ. فَيَقُولُ: خُذُوهُ وَشُجُّوهُ. فَيُوسَعُ ظَهْرُهُ وَبَطْنُهُ ضَرْباً. قَالَ: فَيَقُولُ: أَوَ مَا تُؤْمِنُ بِي؟ قَالَ: فَيَقُولُ: أَنْتَ الْمَسِيحُ الْكَذَّابُ. (فيقول الدجال: أ رأيتم إن قتلت هذا ثم أحييته، أتشكون في الأمر؟ فيقولون: لا.) قَالَ فَيُؤْمَرُ بِهِ فَيُؤْشَرُ بِالْمِئْشَارِ مِنْ مَفْرِقِهِ حَتَّى يُفَرَّقَ بَيْنَ رِجْلَيْهِ، (فيقتله)، (و في حديث النواس: فيضربه بالسيف فيقطعه جزلتين رمية الغرض)، قَالَ: ثُمَّ يَمْشِي الدَّجَّالُ بَيْنَ الْقِطْعَتَيْن. ثُمَّ يَقُولُ لَهُ: قُمْ. فَيَسْتَوِي قَائِماً. قَالَ: (ثم يدعوه، فيقبل إليه و يتهلل وجهه يضحك)، ثُمَّ يَقُولُ لَهُ: أَتُؤْمِنُ بِي؟ فَيَقُولُ: (والله) مَا ازْدَدْتُ

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[1] Musnad Ahmad, Hanbal bin Isahaaq from Ibn Umar. Musnad Ahmad, his son Abdullah in Al-Sunnah from Jaabir. Musnad Ahmad and Al-Haakim from Uthmaan bin Abi Al-Aas.

فِيكَ إِلاَّ بَصِيرَةً. قَالَ: ثُمَّ يَقُولُ: يَا أَيُّهَا النَّاسُ إِنَّهُ لاَ يَفْعَلُ بَعْدِي بِأَحَدٍ مِنَ النَّاسِ. قَالَ: فَيَأْخُذُهُ الدَّجَّالُ لِيَذْبَحَهُ. فَيُجْعَلَ مَا بَيْنَ رَقَبَتِهِ إِلَى تَرْقُوَتِهِ نُحَاساً. فَلاَ يَسْتَطِيعُ إِلَيْهِ سَبِيلاً. قَالَ: فَيَأْخُذُ بِيَدَيْهِ وَرِجْلَيْهِ فَيَقْذِفُ بِهِ. فَيَحْسِبُ النَّاسُ أَنَّمَا قَذَفَهُ إِلَى النَّارِ. وَإِنَّمَا أُلْقِيَ فِي الْجَنَّةِ». فَقَالَ رَسُولُ اللّهِ : «هَـذَا أَعْظَمُ النَّاسِ شَهَادَةً عِنْدَ رَبِّ الْعَالَمِينَ».

[A man [in the flush of youth][1] from amongst the believer would go towards him, [who would be the best of the people or the best of them][2], and the armed men of Dajjaal would meet him and they would say to him: where do you intend to go? He would say: I intend to go to this one who is coming forth. They would say to him: don't you believe in our Lord? He would say: there is nothing hidden about our Lord. They would say: kill him. Then some amongst them would say: Has not your master (Dajjaal) forbidden you to kill anyone without (his permission)? And so they would take him to the Dajjaal and when the believer would see him, he would say: O people! [I bear witness that][3] he is the Dajjaal about whom Allah's Messenger ﷺ has mentioned [his Hadith][4], [and in another way is: about he ﷺ informed us][5]. Dajjaal would then order about

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[1] Muslim –Al-Nawwas.

[2] Abur-Razzaaq in Musannaff, Musnad Ahmad and Mubkhaari & Muslim from Abu Sa'eed.

[3] Abur-Razzaaq in Musannaff, Musnad Ahmad and Mubkhaari & Muslim from Abu Sa'eed.

[4] Abur-Razzaaq in Musannaff, Musnad Ahmad and Mubkhaari & Muslim.

[5] Abur-Razzaaq in Musannaff, Musnad Ahmad and Mubkhaari & Muslim.

him, and he would be made to lie on his stomach, he would say: Catch hold of him and make him to lie on stomach. He would be struck even on his back and on his stomach. He said: Then Dajjaal would ask him: don't you believe in me? He would say: Your are a false Christ! [Dajjaal will say: What do think if I kill him and then raise him alive, would you be doubtful about the matter? They would answer: No.][1] He said: He would then order him to be torn into pieces with a saw from the parting of his hair up to his legs, [and he will kill him][2], [in the Hadith of Al-Nawwas is: he will strike him with the sword, cut him into two pieces and (make these pieces lie at the distance which is generally between the archer and his target][3]. He said: After that the Dajjaal would walk between the two pieces. He would then say to him: Stand, and he would stand erect, heﷺ said: [He will then call him (that young man) and he will come forward laughing with his face gleaming[4] (with happiness)]. He would then say to him: Don't you believe in me? And the man would say: (By Allah)[5]! It has only added to my insight concerning you. He would then say: O people, he would not behave with anyone amongst people after me. Dajjaal would try to catch hold of him so that he should kill him (again). The man between his neck and collarbone would be turned into copper and he would find no means to kill him. So he would catch hold of him by his hand and feet and throw him (into the air) and the people would think as if he had been thrown into Hell, whereas he would be thrown in Paradise. Thereupon Allah's Messenger said: He would be the most

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[1] Abur-Razzaaq in Musannaff, Musnad Ahmad and Mubkhaari & Muslim.

[2] Abur-Razzaaq in Musannaff, Musnad Ahmad and Mubkhaari & Muslim.

[3] Muslim.

[4] Muslim-Al-Nawwas.

[5] Abur-Razzaaq in Musannaff, Musnad Ahmad and Mubkhaari & Muslim.

eminent amongst people in regard to martyrdom in the eye of the Lord of the world][1].

32. (ثُمَّ تَصْرِفُ الْمَلاَئِكَةُ وَجْهَهُ قِبَلَ الشَّامِ) ، (ثم يأتي جبل إيليا، فيحاصر عصابة من المسلمين)، (فيلقى المؤمنون شدة شديدة) ، (و يفر الناس من الدجال في الجبال) ، فَقَالَتْ أُمُّ شَرِيكٍ بِنْتُ أَبِي الْعَكَرِ: يَا رَسُولَ اللَّهِ فَأَيْنَ الْعَرَبُ يَوْمَئِذٍ؟ قَالَ: هُمْ يَوْمَئِذٍ قَلِيلٌ.

[Then the angels will turn his face towards Syria][2], (he will come to a mountain of Jerusalem, will siege a group from the Muslims][3], [the believers will meet a very hard phase][4], [the people will flee from Dajjaal to get into the mountains][5], Umm Shreek, the daughter of Abi Al-Akr said: O Allah's Messenger ﷺ! Where will be the Arabs on that day? He ﷺ answered: they would be few on that day.

33. وَإِمَامُهُمْ رَجُلٌ صَالِحٌ. (و قال: المهدي منا أهل البيت، (من أولاد فاطمة)، يصلحه الله في ليلة) (يواطئ اسمه اسمي، و إسم أبيه إسم أبي)، (أجلى الجبهة، أقنى الأنف)، (يملأ الأرض قسطا و عدلا؛ كما ملئت جورا و ظلما)، (يملك سبع سنين). و قال ﷺ : عصابتان من أمتي أحرزهما الله من النار: عصابة تغزو الهند، و عصابة تكون مع

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1 Muslim, Ibn Mandah in Al-Eemaan and Al-Haakim from Abu Sa'eed.

2 Muslim and Abdur-Razzaq from Abu Hurayrah.

3 Al-Haakim from Hudhayfah bin Aseed. Musnad, Hambal bin Ishaaq and Ibn Asaakar from Safeenah. Abdur-Razzaq from from one of the Prophet's Companions. Aishah. Musnad Ahmad and Al-Haakim from Abu Al-Aas.

4 Al-Bazzaar-Abu Hurayrah. Musnad Ahmad Jaabir. Musnad, Hambal bin Ishaaq from Aishah. Musnad Ahmad and Al-Haakim from Abu Al-Aas.

5 Musnad Ahmad, Muslim, Tirmidhi from Umm Shareek.

عيسى ابن مريم عليه السلام. و قال: من أدركه منكم، فليقرأه مني السلام.

A righteous person will be their Imam, [and he ﷺ said: the Mahdi will be of my family, [from off spring of Faatimah رضي الله عنها][1], Allah will make him fitting (for Caliphate) in a night][2], [his name will be like that of mine and his father's name will be like that of my father's][3], [he will have a broad forehead a prominent nose][4], [He will fill the earth will equity and justice as it was filled with oppression and tyranny][5] ,[and he will rule for seven years][6].

And he ﷺ said: Two groups of my Ummah, Allah has protected from the fire: a group who will fight against India and the other one who will be with Jesus son of Mary[7] (may peace be upon them). He ﷺ also said: whoever of you finds him, convey him my greetings[8].

34. (فَبَيْنَمَا إِمَامُهُمْ قَدْ تَقَدَّمَ يُصَلِّي بِهِمُ الصُّبْحَ، إِذْ نَزَلَ عَلَيْهِمْ (من السماء) عِيسى بْنُ مَرْيَمَ الصُّبْحَ) (عند المنارة البيضاء شرقي دمشق،

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[1] Abu Dawood- Umm Salamah.

[2] Musnad Ahmad, Ibn Maajah, Al-Aqeeli in Al-Dhu'afaa, Ibn Adi in Al-Kaamil and AbuNu'aym in Al-Hilyah.

[3] Abu Dawood and Tirmidhi from Ibn Mas'ud.

[4] Abu Dawood from Abu Sa'eed.

[5] Abu Dawood and Tirmidhi from Ibn Mas'ud. Abu Dawood and from Abu Sa'eed.

[6] Abu Dawood from Abu Sa'eed and Umm Salamah.

[7] Musnad Ahmad Al-Nisaa'ee, Ibn Adi in Al-Kaamil, Ahmad's son in Al-Sunnah from Thawbaan. Al-Sahihah (1934).

[8] Al-Haakim from Anas. Al-Sahihah (2307).

بين مهرودتين، واضعاً كفيه على أجنحة ملكين، إذا طأطأ رأسه قطر , إذا رفع تحدر منه جمان كالؤلؤ فلا يحل لكافر يجد ريح نفسه إلا مات و نفسه ينتهي حيث ينتهي طرفه).

When their Imam would come forward to lead them in the morning prayer, Jesus ﷺ the son of Mary would descend upon them in the morning [from the heaven][1], [He will descend at the white minaret on the eastern side of Damascus, wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he lowers his head, there will fall beads of perspiration from his head, and when he raises it up, beads like pearls will scatter from it. Every non-believer who smells the odour of his body will die and his breath will reach as far as he is able to see]

35. (و قال ﷺ «لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ - (يَعْنِي عِيسَى عَلَيْهِ السَّلاَمُ) - ، وَإِنَّهُ نَازِلٌ فإذَا رَأَيْتُمُوهُ فاعْرِفُوهُ، رَجُلٌ مَرْبُوعٌ إلَى الْحُمْرَةِ وَالْبَيَاضِ بَيْنَ مُمْصَّرَتَيْنِ كَأَنَّ رَأْسَهُ يَقْطُرُ وَإِنْ لَمْ يُصِبْهُ بَلَلٌ، فَيُقَاتِلُ النَّاسَ عَلَى الإسْلاَمِ فَيَدُقُّ الصَّلِيبَ وَيَقْتُلُ الْخِنْزِيرَ وَيَضَعُ الْجِزْيَةَ وَيُهْلِكُ اللهُ فِي زَمَانِهِ المِلَلَ كُلَّهَا إلاَّ الإسْلاَمَ . ـ و قال: «كيفَ أنتم إذا نزلَ ابنُ مريمَ فيكم وإمامُكم (و في رواية: و أمكم) منكم؟». (قال: ابن أبي ذئب: تدري ما (أمكم منكم)؟ أمكم بكتاب ربكم تبارك و تعالى و سنة نبيكم صلى الله عليه وسلم).

There is no prophet between me and him, that is, Jesus (peace be upon him). He will descend (to the earth). When you see him, recognise him: a man of medium height, reddish fair,

[1] Al-Bazzaar and Al-Bayhaqee in Al-Asmaa.

wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill swine, and abolish jizyah. Allah will make perish all religions except Islam. And he ﷺ said: How will you be when the son of Mary (i.e. Jesus) descends amongst you and you leader [and in an other narration: your Judge)[1] will be from your own people[2]? [Ibn Abi Zi'b said: do you know with what (he will lead you)? He will lead you with the Book of your Lord the Blessed the Highest and the Sunnah of your Prophetﷺ.

36. فَرَجَعَ ذَلِكَ الإِمَامُ يَنْكُصُ، يَمْشِي الْقَهْقَرَى، لِيَتَقَدَّمَ عِيسى. (فَيَقُولُ: تَعَالَ صَلِّ لَنَا). فَيَضَعُ عِيسى يَدَهُ بَيْنَ كَتِفَيْهِ ثُمَّ يَقُولُ لَهُ: (لاَ. إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ أُمَرَاءُ. تَكْرِمَةَ اللهِ هذِهِ الأُمَّةَ). تَقَدَّمْ فَصَلِّ. فَيُصَلِّي بِهِمْ إِمَامُهُمْ.

Whereupon, the Imam would walk backward (walking backward) so that Jesus(عليه السلام) should come forward. [He (the Imam) would say: come forward and lead us in prayer!][3] But Jesus(عليه السلام) would place his hand in between his (Imam's) shoulder, then he (Jesus) will say: ['No, you have some put over others as an honour from Allah to this people'][4], go forward and lead the prayer so the Imam would lead them in prayer as their Imam.

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[1] Muslim.

[2] Bukhaari, Muslim and Ibn Habbaan.

[3] Muslim Jaabir.

[4] Muslim-Jaabir.

37. (ثم يأتي الدجال جبل (إيلياء)، فيحاصر عصابة من المسلمين)، (فيقول لهم الذين عليهم: ما تنظرون بهذا الطاغية (إلا) أن تقاتلوه حتى تلحقوا بالله، أو يفتح لكم. فيأتمرون أن يقاتلوه إذ أصبحوا).

[Then he will overcome a [Syrian] mountain, siege a group of Muslims][1]. [The people who will be upon them (on the peak of the hill) would say to them (the Muslim): What are you waiting for against this rebel, [except] fight with him until you meet Allah or you will be given victory? They would make consent for fighting him in the next morning[2].

38. فَبَيْنَمَا هُمْ يَعِدُّونَ لِلْقِتَال، يُسَوُّونَ الصُّفُوفَ، إِذْ أُقِيمَتِ الصَّلَاةُ (صلاة الصبح)، (فيصبحون و معهم عِيسَى ابْنُ مَرْيَمَ)، (فيؤم الناس، فإذَا رَفَعَ رَأسَهُ مِنْ ركْعَته قالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، قَتَلَ اللَّهُ المسيح الدَّجَّالَ، وظَهَرَ المسلمون). فإذا انصرف قال: افتحوا الباب. فيفتح، و وراءه الدجال معه سبعون ألف يهودي، كلهم ذو سيف محلى و ساج، (فيطلبه عيسى عليه الصلاة و السلام).

Whereupon they will be preparing for fight, arranging their rows, and the prayer will be established[3] [the morning prayer][4], [they will reach the morning and Jesus son of Mary would be with them][5], [so he will lead the people in prayer[1], upon raising

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[1] Al-Haakim from Hudhayfah bin Aseed. Musnad Ahmad, Hanbal bin Ishaaq and Asaakar from Safeenah. Abdur-Razzaq from someone of the Prophet's ﷺ Companions.

[2] Al-Haakim from Hudhayfah bin Aseed.

[3] Muslim, Al-Daani and Al-Haakim from Abu Hurayrah.

[4] Al-Haakim-Al-Nawwas.

[5] Al-Haakim from Hudhayfah bin Aseed.

his head from Ruku would say: "Allah hears him, who praises him, may Allah kill the fake Christ and the Muslim may overcome], upon ending the prayer, he will say: open the door. It will be opened, Dajjaal will be behind it, seventy thousand Jews would be accompanying him, every man of them of them would have a decorated sword with green shawl], [Jesus (may peace and blessing be upon him) will seeks him][2].

39. (فيذهب عيسى بحربته نحو الدجال)، فإذا نظر إليه الدجال؛ ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ. (فَلَوْ تَرَكَهُ لاَنْذَابَ حَتَّى يَهْلِكَ. وَلكِنْ يَقْتُلُهُ اللّهُ بِيَدِهِ. فَيُرِيهِ دَمَهُ فِي حَرْبَتِهِ)، فَيُدْرِكُهُ عِنْدَ بَابِ اللُّدِّ الشَّرْقِيِّ فَيَقْتُلُهُ. (فيهلكه الله عز وجل عند عقبة أفيق).

[So Jesus would march towards Dajjaal with his spear][3], when Dajjaal will look at him; he would melt just as salt is dissolved in water. [if he leaves him he will keep melting until will perish, but Allah will kill him with his own hand, he will show him (Jesus) his blood in his spear][4]. He would find him near the Baab Al-Ludd in the east and kill him. [Allah the Honoured the Majesty] will destroy him near the *Aqbah Ufayq*][*5].

40. فَيَهْزِمُ اللّهُ الْيَهُودَ، (و يسلط عليهم المسلمون)، (و يقتلونهم)، فَلاَ يَبْقَى شَيْءٌ مِمَّا خَلَقَ اللّهُ يَتَوَارَى بِهِ يَهُودِيٌّ إِلاَّ أَنْطَقَ اللّهُ ذلِكَ

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[1] He would lead the prayer in Mosque of Jerusalem, other wise at the time of his descending in Damascus; Jesus ﷺ would follow Al-Mahdi in prayer.

[2] Muslim Al-Nawwas.

[3] Musnad Ahmad and Al-Haakim from Uthmaan bin Abi Al-Aas

[4] Muslim, Al-Daani and Al-Haakim from Abu Hurayrah.

[*] It is a town of Huran on way to Al-Ghur, near the hilly area of Ufayq, general people call it Fayq, which extends from this hilly area upto Jordan, its length extent is about two miles. (Mu'jam al-Buldaan).

[5] Musnad Ahmad, Hanbal bin Ishaaq, Asaakar from Safeenah.

الشَّيْءَ، لاَ حَجَرَ وَلاَ شَجَرَ وَلاَ حَائِطَ وَلاَ دَابَّةَ -إِلاَّ الْغَرْقَدَةَ[1] ، فَإِنَّهَا مِنْ شَجَرِهِمْ، لاَ تَنْطِقُ إِلاَّ قَالَ: يَا عَبْدَ اللَّهِ الْمُسْلِمَ! هذَا يَهُودِيٌّ (ورائي) فَتَعَالَ فاقْتُلْهُ.

Thus Allah will defeat the Jews [and grant the Muslims victory over them][2], [and they will kill them (the Jews)][3] then there would be left nothing that Allah has created with which a Jew would hide himself but Allah will make that thing to speak: neither a stone nor a tree, neither a wall nor a beast but a tree called Al-Gharqadah[4]. So it is one of their tree and would not speak out (about Jews while other every thing will) say: O Allah's Muslim servant! Here is a Jew [behind me], come and kill him.

41. ثم يلبث الناس بعده سنين سبعاً ليس بين اثنين عداوة.

Then people will live for seven years, during which time there will be no rancour between any two persons[5].

42. فيكون عيسى ابن مريم عليه الصلاة و السلام في أمتي (مصدِّقاً بمحمد صلى الله عليه وسلم وعلى ملته) حكما عدلا و إماما (مهديا) مقسطا، (فيقاتل الناس على الإسلام، ف) يدق الصليب،

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[1] غَرْقَدٌ: بفتح أوله، وسكون ثانيه، وقاف مفتوحة ثم دال، وهو نبتٌ وهو كبار العوسج وبه سمّي بقيع الغرقد: مقبرة أهل المدينة.(معجم البلدان)

[2] Abur-Razzaaq, Musnad Ahmad, Bukhaari, Muslim and Tirmidhi from Abu Hurayrah.

[3] Musnad Ahmad, Bulhaari and Muslim from Abu Hurayrah.

[4] Gharqad is a thorny tree bigger than the Al-Awsajj, because of that the graveyard of Madinah's people is named Baqee al-Gharqad. [Mu'jam al-Buldaan]

[5] Musnad Ahmad, Muslim and Al-Haakim from Ibn Umar.

و يذبح الخنزير، (و تجمع له الصلاة)، و يضع الجزية، و يترك الصدقة، فلا يسعى على شاة و لا بعير، و ترفع الشحناء و التباغض (و التحاسد، و ليدعون إلى المال فلا يقبله أحد)، (حتى تكون السجدة الواحدة خيرا من الدنيا و ما فيها)، (و تكون الدعوة واحدة لرب العالمين). والذي نفسي بيده! ليهلن ابن مريم بفج (الروحاء) حاجا أو معتمرا، أو ليثنيهما.

Jesus the son of Mary (may peace and blessings upon them) will come in the time of my people [confirming Muhammad (may peace and blessing upon him) and will be upon his religion][1], as just ruler, a [guided][2] and just leader], [he will fight the people for Islam, and][3] will break the Cross, kill the pigs, [prayer will be gathered for him][4], Jizyah will be abolished, (the collection of) charity will be given up, and Zakah collectors will not be employed for sheep and camels. Spite, mutual hatred [and jealousy of one another] will depart, and when he summons people to accept wealth not one will do so][5], [and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it], [the call (Monotheism) will be only one, for the Lord of the World][6].

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[1] Musnad Ahmad from Samurah. Tabrani Al-Kabeer and Al-Awsat from Abdulah bin Mughaffal.

[2] Musnad Ahmad from Abu Hurayrah.

[3] Abur-Razzaq, Musnad Ahmad, Abu Dawood, Ibn Habbaan and Al-Ajiri from Abu Hurayrah.

[4] Musnad Ahmad-Abu Hurayrah.

[5] Musnad Ahmad, Muslim, Al-Aajiri and Ibn Mandah in Al-Eemaan.

[6] Abur-Razzaq and Musnad Ahmad from Abu Hurayrah.

By whom in whose hand my soul is: Surely, son of Mary will assume Ihram for Hajj or Umrah or for both[1] from the way of (Al-Rawhaa).

43. ثُمَّ يَأْتِي عِيسَى ابْنَ مَرْيَمَ قَوْمٌ قَدْ عَصَمَهُمُ اللّهُ مِنْهُ. فَيَمْسَحُ عَنْ وُجُوهِهِمْ وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ.

فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَوْحَى اللّهُ إِلَى عِيسَى: إِنِّي قَدْ أَخْرَجْتُ عِبَاداً لِي، لاَ يَدَانِ لأَحَدٍ بِقِتَالِهِمْ. فَحَرِّزْ عِبَادِي إِلَى الطُّورِ.

وَيَبْعَثُ اللّهُ يَأْجُوجَ وَمَأْجُوجَ. وَهُمْ مِنْ كُلِّ حَدَبٍ ينسلون. فَيَمُرُّ أَوَائِلُهُمْ عَلَى بُحَيْرَةِ طَبَرِيَّا. فَيَشْرَبُونَ مَا فِيهَا. وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ بِهَـذِهِ، مَرَّةً، مَاءٌ. (ثُمَّ يَسِيرُونَ حَتَّى يَنْتَهُوا إِلَى جَبَلِ الْخَمَرِ. وَهُوَ جَبَلُ بَيْتِ الْمَقْدِسِ. فَيَقُولُونَ: لَقَدْ قَتَلْنَا مَنْ فِي الأَرْضِ. هَلُمَّ فَلْنَقْتُلْ مَنْ فِي السَّمَاءِ. فَيَرْمُونَ بِنُشَّابِهِمْ إِلَى السَّمَاءِ. فَيَرُدُّ اللّهُ عَلَيْهِمْ نُشَّابَهُمْ مَخْضُوبَةً دَماً).

وَيُحْصَرُ نَبِيُّ اللّهِ عِيسَى وَأَصْحَابُهُ. حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لأَحَدِهِمْ خَيْراً مِنْ مِائَةِ دِينَارٍ لأَحَدِكُمُ الْيَوْمَ. فَيَرْغَبُ نَبِيُّ اللّهِ عِيسَى وَأَصْحَابُهُ. فَيُرْسِلُ اللّهُ عَلَيْهِمُ النَّغَفَ فِي رِقَابِهِمْ. فَيُصْبِحُونَ فَرْسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ.

ثُمَّ يَهْبِطُ نَبِيُّ اللّهِ عِيسَى وَأَصْحَابُهُ إِلَى الأَرْضِ. فَلاَ يَجِدُونَ فِي الأَرْضِ مَوْضِعَ شِبْرٍ إِلاَّ مَلأَهُ زَهَمُهُمْ وَنَتْنُهُمْ. فَيَرْغَبُ نَبِيُّ اللّهِ عِيسَى وَأَصْحَابُهُ

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[1] Muslim (4/60), Ibn Habbaan (6781), Musnad Ahmad (2/240, 272, 290, 513, 540).

إِلَى اللَّهِ. فَيُرْسِلُ اللَّهُ طَيْراً كَأَعْنَاقِ الْبُخْتِ. فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ.

ثُمَّ يُرْسِلُ اللَّهُ مَطَراً لاَ يَكُنُّ مِنْهُ بَيْتُ مَدَرٍ وَلاَ وَبَرٍ. فَيَغْسِلُ الأَرْضَ حَتَّى يَتْرُكَهَا كَالزَّلَفَةِ. ثُمَّ يُقَالُ لِلأَرْضِ: أَنْبِتِي ثَمَرَتَكِ، وَرُدِّي بَرَكَتَكِ. فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَّانَةِ. وَيَسْتَظِلُّونَ بِقِحْفِهَا. وَيُبَارَكُ فِي الرِّسْلِ. حَتَّى أَنَّ اللِّقْحَةَ مِنَ الإِبِلِ لَتَكْفِي الْفِئَامَ مِنَ النَّاسِ. وَاللِّقْحَةَ مِنَ الْبَقَرِ لَتَكْفِي الْقَبِيلَةَ مِنَ النَّاسِ وَاللِّقْحَةَ مِنَ الْغَنَمِ لَتَكْفِي الْفَخِذَ مِنَ النَّاسِ)

و يكون الثور بكذا و كذا من المال، و تكون الفرس بالريهمات. .و قال ﷺ: طوبى لعيش بعد المسيح، طوبى لعيش بعد المسيح، يؤذن للسماء في القطر، و يؤذن للأرض في النبات، فلو بذرت حبك على الصفا لنبت، و لا تشاح، و لا تحاسد ، و لا تباغض.)

Then a people whom Allah had protected will come to Jesus, son of Mary, and he will wipe their faces and inform them of their ranks in Paradise[1].

It will be under such conditions that Allah will reveal to Jesus these words: I have brought forth from among My servants such people against whom none will be able to fight; you take these people safely to Tur.

And then Allah will send Gog and Magog and they will swarm down from every slope. The first of them will pass the lake of Tiberias and drink out of it. And when the last of them passes, he will say: There was once water there. [Then they will walk until they would reach the mountain of Al-Khamar and it is a

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[1] Musnad Ahmad and Muslim from Al-Nawwas.

mountain of Bayt-al-Maqdis and they would say: we have killed those who are upon the earth. Let us now kill those who are in the sky and they would throw their arrows towards the sky and the arrows would return to them besmeared with blood][1].

Jesus and his companions will then be besieged here (at Tur, and they will be so hard pressed) that the head of the ox will be dearer to them than one hundred Dinars. Allah's Prophet, Jesus, and his companions will supplicate Allah, Who will send to them insects (which will attack their necks) and in the morning they would perish as one single person.

Allah's Prophet, Jesus ﷺ, and his companions, then come down to land and they will not find on the land as much space as a single span that is not filled with putrefaction and stench.

Allah's Prophet, Jesus, and his companions will then beseech Allah who will send birds whose necks would be like those of Bactrian camels and they will carry them away and throw them where Allah wills.

Then Allah will send rain which no house of mud-bricks or (tent of) camel-hair will keep out and it will wash the Earth until it resembles a mirror. Then the Earth will be told to bring forth its fruit and restore its blessing and, as a result thereof, there will grow (such a big) pomegranate that a group of people will be able to eat it and seek shelter under its skin, a dairy cow will give so much milk that a whole party will be able to drink it. The milking camel will give such (a large quantity of) milk that the whole tribe will be able to drink from it, and the milking-sheep will give so much milk that the whole

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[1] Muslim.

family will be able to drink from it[1]. [The bull would be sold for such and such money (higher price) and the horse would be sold only for some Dirhams (low price)].

And he ﷺ said: [Blessed is the life after the Christ, Blessed is the life after Christ, the heaven will be asked for rainfall, the earth will be told to grow vegetations, if you sow your seed at the (mountain) Safaa it will grow, there will not be any mutual spite, jealousy and hatred][2]

44. وتنزع حمة كل ذات حمة، (وتقع الأمنة على الأرض حتى ترتع الأسود مع الإبل، والنمار مع البقر، والذئاب مع الغنم، ويلعب الصبيان والغلمان بالحيات لا تضرهم)، حَتَّى يُدْخِلَ الْوَلِيْدُ يَدَهُ فِيْ الْحَيَّةِ فَلاَ تَضُرَّهُ. وَ تَفِرُّ الْوَلِيْدَةُ الْأَسَدَ فَلاَ يَضُرُّهَا، وَيَكُوْنَ الذِّئْبُ فِي الْغَنَمِ كَأَنَّهُ كَلْبُهَا. وَ تَمْلَأُ الْأَرْضُ مِنَ السِّلْمِ كَمَا يَمْلَأُ الْإِنَاءُ مِنَ الْمَاءِ، وَ تَكُوْنُ الْكَلِمَةُ وَاحِدَةً، فَلاَ يُعْبَدُ إلا اللهُ، وَ تَضَعُ الْحَرْبُ أَوْزَارَهَا، وَ تُسْلَبُ قُرَيْشٌ مُلْكَهَا، ثم يقال: تَكُوْنُ الْأَرْضُ كَفَاثُوْرِ الْفِضَّةِ تُنْبِتُ نَبَاتَهَا بِعَهْدِ آدَمَ).

Every stinging insect would be snatched, [peace will take place in the land that the lions will mingle with camels, tigers with cows, wolves with goats, the children will play with the snakes which will not harm them][3], And a baby will enter its hand into the snakes mouth, it will not harm him, a baby girl will run away from lion but it will not harm her, and a wolf among the sheep would be like their dog, The earth would be filled with peace just as a vessel is filled with water, the Word (Islam) will

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1 Musnad Ahmad and Muslim from Al-Nawwas.

2 Abu Bakr Al-Anbaari, Al-Daylami from Abu Hurayrah. (Al-Sahihah 1926).

3 Musnad Ahmad Abu Hurayrah.

become one, and only Allah would be worshipped, the war will put down its weapons, and the dominion of Quraish would be snatched, [then it is said: The earth would turn like a silver tray growing its vegetation just like the time of Adam]

45. فَيَمْكُثُ عيسى عليه الصلاة و السلام في الأرضِ أَرْبَعِينَ سَنَةً ثُمَّ يُتَوَفَّى فَيُصَلِّى عَلَيْهِ المُسْلِمُونَ.

Jesus (may peace and blessings upon him) will live on the earth for forty years and then he will die. The Muslims will pray over him[1].

46. (فَبَيْنَمَا هُمْ كَذَلِكَ) إِذْ بَعَثَ اللّهُ رِيحاً (باردة من قبل الشام)، فَتَأْخُذُهُمْ تَحْتَ آبَاطِهِمْ. فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ. (و في حديث ابن عمرو: . فَلاَ يَبْقَى عَلَى وَجْهِ الأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلاَّ قَبَضَتْهُ. حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبَدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ) وَيَبْقَى شِرَارُ النَّاسِ فِي خِفَّةِ الطَّيْرِ وَأَحْلاَمِ السِّبَاعِ. لاَ يَعْرِفُونَ مَعْرُوفاً وَلاَ يُنْكِرُونَ مُنْكَراً. فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلاَ تَسْتَجِيبُونَ؟ فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الأَوْثَانِ. وَهُمْ فِي ذَلِكَ دَارة أرزاقهمْ، حَسَنٌ عَيْشُهُمْ)، يَتَهَارَجُونَ فِيهَا تَهَارُجَ الْحُمُرِ، فَعَلَيْهِمْ تَقُومُ السَّاعَةُ).

They will be in such a (great) position, then that Allah will send a cold wind [from the direction of Syria][2], which will soothe (people) even under their armpits. It will take the life of every believer and every Muslim. [In Hadith of Ibn Amr ﷺ:

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[1] Abur-Razzaq, Musnad Ahmad, Abu Dawood, Ibn Habbaan and Al-Ajiri from Abu Hurayrah.
[2] Musnad Ahmad and Muslim from Ibn Amr.

None will survive on Earth, having a speck of good in him or faith in him: he will die. Even if some among you were to enter the innermost part of the mountain, this wind would reach unto him][1]. Only the wicked people will survive and they will be as careless as birds with the characteristics of beasts. They will never appreciate good nor condemn evil. Then Satan will come to them, in human form, and would say: Don't you respond? They will say: What do you order us to do? He will command them to worship the idols but, in spite of this, they will have an abundance of sustenance and lead comfortable lives][2], who will commit adultery like asses and the Last Hour would come to them[3].

47.ثُمَّ يُنْفَخُ فِي الصُّورِ. فَلاَ يَسْمَعُهُ أَحَدٌ إِلاَّ أَصْغَى لِيتاً وَرَفَعَ لِيتاً. قَالَ وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ. قَالَ: فَيَصْعَقُ، وَيَصْعَقُ النَّاسُ. ثُمَّ يُرْسِلُ اللّهُ ـــ أَوْ قَالَ يُنْزِلُ اللّهُ ـــ مَطَراً كَأَنَّهُ الطَّلُّ أَوِ الظِّلُّ (شك من الراوي)، فَتَنْبُتُ مِنْهُ أَجْسَادُ النَّاسِ. (ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ) [الزمر:68] ثُمَّ يُقَالُ: يَا أَيُّهَا النَّاسُ هَلموا إِلَى رَبِّكُمْ. (وَقِفُوهُمْ إِنَّهُمْ مَسْؤُولُونَ) [الصافات:24]. ثُمَّ يُقَالُ: أَخْرِجُوا بَعْثَ النَّارِ. فَيُقَالُ: مِنْ كَمْ؟ فَيُقَالُ: مِنْ كُلِّ أَلْفٍ، تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ. قَالَ: فَذَاكَ يَوْمَ (يَجْعَلُ الوِلْدَانَ شِيباً) [المزمل:17]. وَذَلِكَ (يَوْمَ يُكْشَفُ عَنْ سَاقٍ) [القلم:42]».

[Then the trumpet will be blown and he who hears it will bend his neck to one side and raise it from the other side. The first

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[1] Musnad Ahmad and Muslim.

[2] Musnad Ahmad and Muslim from Ibn Amr.

[3] Musnad Ahmad and Muslim.

one to hear that trumpet will be the person who is busy in setting right the cistern meant for supplying water to the camels. He will faint and the other people will also faint. Then Allah will send or He will cause to be sent rain which will be like dew and there will grow out of it the bodies of people. [Then the second trumpet will be blown and they will stand up and begin to look (around)][1]. Then it will be said: O people, go to your Lord. [They will be made to stand there and they will be questioned][2]. Then it will be said: Bring out a group (of them) for the Hell-Fire. It will be asked: How much? It will be said: Nine hundred and ninety-nine out of one thousand for the Hell-Fire. That will be the day [that will make the children old because of its terror][3] and that will be the day about which it has been said: [On the day when the shank will be uncovered[4]][5].

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[1] Surah Zumur: 68.

[2] Surah Safaat: 24.

[3] Surah Muzammil: 17.

[4] Surah Al-Qalam: 42.

[5] Musnad Ahmad and Muslim from Ibn Amr.